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KIRANA GAMA, part 1

VIDYĀPĀDA _____ 1

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OM

ŚIVĀBHYĀM NAMAH

KIRĀNĀGAMA MAHĀTANTRĒ VIDYĀPĀDĒ PĀŚUPATĀLAH

x

Chapter on the soul, in the knowledge-section of the
Kiranāgama mahātantra.

x

kailāsa śikhāśinam somam somāndhaśekharam ।
karam dr̥ṣṭvāś brāhmaṇyasyastutibūrṇamidam vacah ॥

Garuda, on having a serene vision of Lord Hara who was seated on the summit of the mount Kailasa with His consort Umā and whose crest (was shining forth) with the luminous crescent, spoke these words preceded by a praise (of Lord Śiva's prowess).

Garudah : -

jayaṁdhakapṛthukandha bandhalbheda vīcakṣana ।
jaya pravara vīreśa samuddha puradāhaka ॥

Garuda : -

victory to the Lord who was skilful enough in disintegrating the broad shoulders of the demon named Andhaka; victory to the Lord who burnt (with His smile) the three fortresses which were fully enclosed (by lofty walls) and which were owned by the three demon-kings who were endowed with great powers.

jaya khila sureśāna śiraścheda bhayānaka 1

2

jaya prathitaśamarthyā manmathasshitināśana ॥ 3

victory to the Lord who presented a dreadful appearance because of plucking (the central and fifth) Head of Brahma, the leader of all celestial beings (devas) ; victory to the Lord who incinerated the body of Manmatha, the god of love of celebrated capacity (in enrapturing the worlds).

jaya cyuta tanudhvamsa kālakūta balapaha 1

jaya ss vartamahatapa saridvega vidharana ॥ 4

victory to the Lord who quenched the virility of the deadly poison (emitted by the snake Vasuki at the time of churning of the milky ocean) that blackened the body of Visnu (who was then in white complexion); victory to the Lord who sustained the divine river Ganga that rushed forth from the heaven with full of whirls and great conceit.

jaya dāruvanodyāna munipatni vimohaka 1 5

jaya nr̄tamaḥārambha kṛudāvikṣobhadaruna ॥

victory to the Lord who, in the forest of daru-trees infatuated the spouses of the sages; victory to the Lord who, even at the ^{very} beginning of His great dance, sportively shook all the worlds and appeared dreadful.

jayograrūpasamrāmbhatrāsita tridaśāura !

jaya krūrajanendrāsyā¹ dānsitāsṛksunirjhara !!

3

Victory to the Lord who, in the guise of Bhairava with his frightening gestures alarmed both the celestial beings and the demons; victory to the Lord who showed the torrents of blood in the face of Rāvana, the King of the heart- hearted demons.

jaya vīraparispanda dākṣayajña-vināśana

jaya dhūta-mahālinga-samsthāna-balagarvita !!

Victory to the Lord who, by commissioning Virabhadra, annihilated the sacrifice performed by Dakṣa; victory to the Lord who appeared proud by manifesting Himself in the form of a great column of blazing fire.

jaya śveta nimittogra martyudehanipatana !

jaya śesa sukhāvara-kāmamohita śailaja !!

Victory to the Lord who, on the ground of benediction towards Svetamuni, knocked down Yama, the god of death; victory to the Lord, by whom the daughter of Himalaya, Pārvati, was made to fall in ardent love which is a source of all-happiness.

1. Alternative reading : krūragajendrāsyā.

4

jaya pātalamūlōrdhvā loka loka pradāhaka ॥

Victory to the Lord who deprived of the fatigues of penance, web of delusion and the spiritual darkness of Upamanyu; victory to the Lord who, at the termination of each Kalpa, consumes the worlds of lower regions (from Kālagnirudra Bhuvana), the earth, the worlds of middle regions and upper regions (upto Satya loka) and devours even the invisibles also.

Notes

mohajala - The five kinds of constraints which are the effects of delusion. They are (i) ignorance (*avidyā*), (ii) egoty (*asmitta*), (iii) desire (*rāga*), (iv) identification (*abhinivesa*) and (v) aversion (*dvesa*).

aloka - This refers to the regions occupied by the eight kinds of celestial groups - Paśāca to Pitāmaha.

See the Sāṅkyakārikā, verse. 93.

The term dāhaka & implies all other four activities - creation, maintenance, obscuration and grace.

Bhaktasya mama bhūtasya śivajñānam param vada ।

yadavāpya narāsarve muktimāyānti keralām ॥

O, Lord ! I am your devotee and ^{yet} I am frightened
(with the hazards of continuous transmigration). In order to
annihilate this fearness kindly impart to me the
Śivajñāna by obtaining which alone all the embodied
souls are relieved from the bondage and attain the
final beatitude.

Śivajñānam:- Śiva - that which accomplishes omniscience
and omnipotence; jñānam - scripture. Generally, Śivajñāna
means the Śivagamic scriptures. The term jñāna is very
often used in the Kīrṇāgama to mean scripture.

See Bhāskar "Śivajñāna padena kaula mahārratādi nīrasah"
(K.V. p. 8).

Bhaktasya mama bhūtasya :-

"bhajatē bhaktah sevakah | bibrhutē tica bhūtah
tasya yadyapi dēkṣaya samsārabhūtātām apakūnām, tathāpi
nityanaimittikādi karma coditātārat-anusṭeyam | ~~tadanu~~
tadanuṁśtāne viparūtanuṁśtāneva punarapi samsārat-
bhūtātāmāstyeva ॥ (K.V. p. 7)

Bhagavān -

6

evamukto hanah prāha brashnacandraśekharah,
 Bhadrametat-trayē prsthām Śrīnu jñānam mahodayam ॥
 Kiranākhyam mahātantram parāmytasukhāpradam,
 Sarvānugrahakam subhram padārthodyotakam sphutam ॥
 paśu-pāśa-pati-jñāna-vicāra-pratipādakam,
 kriyā-caryā-samopetam yogabhruti-bhanuraham ॥

Thereupon, the Lord, having been implored by Garuda, shook his head resplendent with the crescent and spoke these words: "What is requested for by you is auspicious one. Now I impart to you an important and great Śvajñāna (Śivāgama sāstra), it is capable of bestowing on the disciple the greatest and perfect accomplishments (siddhis), the name of that great scripture is the KIRĀGAMA. It procures for the aspirants the highest kind of the nectar of bliss; for all people irrespective of castes it rewards with liberation; it is devoid of discrepancies; each and every word of it is full of clarity and sense; it imparts the knowledge of paśu, pāśa, pati, jñāna and vicāra; it also explains with equal stress about kriyā and caryā; the greatness of yoga is set forth in many of its chapters.

Verse 11 : Bhāṭṭā Rāmakanṭha takes the eleventh verse to be the primary aphorism because of its statement form (pratijñānūpa). Similarly, he takes the first verse of the second chapter of the Mātangī-paraṁesvarāgama to be the primary verse. Generally, a statement (pratijñā) should include all the following characteristics: name and form of the scripture, enumeration of its contents, authenticity, rightful claimant, competency for the study of the scripture, the relationship of the teacher and the taught and the fruits derived from the study of the scripture. A close study of these verses (11-13) will ~~show~~ reveal the fact that the above mentioned characteristics are suggestively enumerated.

Verse 13 :- (i) pāśu - three kinds of souls; (ii) pāśa - three kinds of bonds on the basis of which, the souls are classified into three; (iii) Pati - the Lords of pure māyā and impure māyā; (iv) jñānam - ^{saying} sivāśakti; (v) vicāra - investigation.

The section which deals with all these five-fold subject matter is called the vidyā-pāda or jñāna-pāda.

The Kīrtanāgama expounds six-fold subject matter - i) pāśu, ii) pāśa, iii) Pati, iv) jñāna, v) vicāra and vi) the section dealing with kriyā, caryā and yoga.

garudeh -

yadyevam paśustabat - kīñśo baddhyate katham !
mucyate kathamākhyāhi sandeha - viniurttaye !!

garude :

What is the nature of the soul which is thus told
(to be one of the six categories expounded in the scripture)?
How does the soul get entangled in bondage? How is it
released? Kindly impart to me in order to dissipate the
doubts concerning the soul.

Garude's doubts concerning the soul are due to the
various views posited by Saugata, Cārvāka, Sāṃkhya,
Naiyāyika, Vedāntin, ~~etc.~~ Jaiminiyas, Pāncarāthikas, etc.
(K V. pp. 14-15).

Bhagavān -

paśurnityo hyamūrtos jñāno niskriyo nirgunaḥ prabhuh !
vyāpti mayodarāntastho Bhogopaya - vicintakah !!

The Lord said :

The soul is eternal; it is without form; it is with
limited knowledge and action; it is without attributes;
it is without lordship; it is pervasive. It has its existence
in the middle and upper regions of māyā; and it is
of the nature of contemplating on the means of enjoyments.

This verse succinctly states the nature of the soul as considered under three groups - vijnanakarala, pralayakarala and sakala. Seven essential characteristics of the soul are set forth from seven standpoints varying from Āśvāka to Pāñcarātra.

(i) The soul is eternal in the sense that it has no origin even though it passes through different states limited by time. This view is to refute the Buddhists who consider the soul to be momentary and consequently perishable.¹ (ii) The view that the soul is without form is to rebut the theory of the materialist who identifies the soul with the body. The soul exists as different from the body and the senses.

(iii) In stating that the soul is ajña, the Agama does not mean that the soul is completely ignorant. Since its knowledge is shrouded and impeded by mala, it is said to be ajña. The implication is that the soul has limited knowledge. This view is to refute the Sāṃkhya conception of the soul. (iv) The soul is niskriyāḥ in the sense that it is with limited action. To be intelligent and active is the nature of the soul. Since the soul's conative power is shackled by ārtava mala, it is with ~~limited~~ constrained actions. But it is not absolutely actionless. This view also refutes the Sāṃkhya theory.

(v) Nyāya-Vaisesika holds that the soul is endowed with nine attributes like buddhi, sukha, etc.² To disregard this view it is stated here that the soul is without attributes.

1. See the Tattvasaṅgraha, verse 28 and Agnora Śivācārya's Commentary thereon.

2. KV, p. 16.

(vi) The Sāñkhyas hold that the soul is always independent.

This view is rebutted here by stating that the soul is 10 without lordship (aprabhu). It is not independent and it is always guided by God. (vii) If the size of the soul is variable with the size of the body as the Jaines hold, then the soul is liable to contract and expand and thereby to undergo transformation. But mutability is possible only for inert substances. In order to obviate these improbabilities it is stated here that the soul is all pervasive.³

This verse suggestively speaks of the plurality of the souls, by saying that the souls exist in the middle and upper regions of maya and that they are after the means of enjoyments. The souls existing in the middle and upper parts of maya are respectively the pralayakalas and the Vijñanakalas and the souls contemplating on the means of enjoyments are sakalas.⁴

3. See the Satnatna sangraha, verse 19 and its commentary thereon and the Tattvatrayanirnaya, verse 3 and the Agnora Śivacārya's commentary.

4. For more details, see KV. pp. 11-12.

tasyāśuddhasya sambandham samayati śivat-kalā ।
 tayoḥbalita sāmarthyo vidyādyotita-gocarah ॥
 rāgena rājitaścāpi pradhānena gunatmanā ।
 buddhyādi karanānūka-sambandhāt - baddhyate paśuh ॥
 tato niyati samślesat - svājite viniyamyate ।
 kālena kālaśankhyāna - kāryam - bhogavimohitah ॥

To the soul associated with impurity (mala), the bondage of kalā tattva is brought about by Śiva (through Anantēśvara). Because of the bondage of kalā, the conative power of the soul is manifested (partially); obscuration being partially removed by kalā tattva, the soul then comes under the influence of vidyā tattva. Then the soul is chained with rāga tattva which induces it to ~~feel~~ feel intense attachment. Again the soul is bound by aryakta which is in the form of its gross worlds and in which the three gunas (satva, rajas and tamas) are latent. After the bondage of aryakta, buddhi tattva and other tattvas like sensory and conative organs bind the soul. Then the soul which is phenomenalised in this way for empirical experience becomes restricted by ~~not~~ niyati tattva. Because of the bondage of niyati tattva, the soul is confined to the fruits of its own Karmas procured by it in its previous births. Through Kalā tattva which is reckoned

as 'long after' (ciram) and 'near future' (keciram),
the soul gets deluded and experiences pleasures and pains. 12

*

Notes .

The sequence of bondage is explained in these verses.
Though the role of kāla tattva is lastly mentioned, it
is not the last evolute of impure maya. In fact, it is the
first evolute of impure maya. The order of the evolutes of
impure maya are : kāla, niyati, kāla, vidya, rāga etc.
Since kāla, vidya and rāga are of direct consequence to the
soul they are mentioned first. kāla tattva and niyati tattva
commence their operations only after the evolution of other
tattvas (~~then~~ upto rāga tattva).*

To understand the evolution of these tattvas, subtle
differences between these tattvas and its functional
characteristics of these tattvas, following works may be
consulted : i) the Matangapārameśvaragama (vidya pāda) with
Bhāskarāṇḍalī's commentary. ii) the Paukṣarakāgama (ch.)
with Umāpāti Sivacāryeś's commentary. iii) the Sivāgrabhāṣya
() and (iv) ~~Sivā~~ the Māpādiyam
by Sivajñāna munīvar. ()

13

evam tattva kala baddhah - kiñcijno dehasamyutah ।

maya bhoga - parivartastanmayah - sahajavrtah ॥

a

In this way the soul which is bound by the chains of kala and other tattvas (and its essential nature being ~~deon~~ debased), gets associated with gross-body and becomes possessive of limited knowledge and action. Obscured by the innate impurity mala, the soul becomes deluded under the bondage of maya and its evolutes. The act of misconceiving the not-self as the self becomes its own nature . x

Notes.

How the soul is endowed with subtle and gross bodies is noted in this verse. When the soul is bound with tattvas from kala to prithivi, it becomes endowed with gross body and thereby its knowledge gets delimited.

" Utam mayam janasthas nur nijadosa tiraskrtah ,
yati tammayatam teṣu maya bhogesu rañjitaḥ ॥ "

- the Sūryambhūrāgama.

Qo [a]

tataḥ sukhadikam kṛtsnam bhogam bhunkte svakarmataḥ ।

After its embodiment, the soul experiences all pleasures and pains which are the consequences of its previous good and evil deeds.

Same karmani sañjāte kālāntara vāśattataḥ ॥ 14
 tūra śaktinipātēna gurunā dīkṣito yadā ।
 sarvajñassa śivo yadvat kiñcijñatva-vivarjitaḥ ॥
 śivatva-vyakti-saṁpurnassamsārī na punastadaḥ ।

Due to the passage of time, when equality occurs in the kārmic influences of the soul, the impetuous descent of grace occurs (as a consequence of karma-samya). On the ground of the descent of Śakti, when the soul is initiated according to the grade of śaktipata by a preceptor, the soul gets over its limitedness and becomes omniscient like Śiva; thereafter it is not fettered by the bonds ; it regains its own essential nature of śivatva. It does not get again plunged in transmigration.

Notes.

The difference between two kinds of initiations is implied here. If it is of 'sadyo nirvāna dīkṣā', the soul is disentangled from its limitedness. It attains omniscience and omnipotence. If it is of ~~asadyo~~ asadyo nirvāna dīkṣā, it gains its essential nature of śivatva, only after shedding its gross-body..

evam kramādvibaddhassan mucyate kramayogataḥ ॥ 15
 kevalah sakalah śuddhah tryavasthah punyah smṛtah ।
 malinatvācitermokṣah pṛābyate nirmalācchivāt ॥
 paśuṇeram vidhah praktaḥ kimanyat paripṛeṣchasi ॥

The soul in the sakala state being bound by kāla and other tattvas in due order, is released from the bonds in the order (of karma-sāmya, malaparipāka, sartanipāta and dikṣā). The soul is said to exist in three states: kevala, sakala and śuddha. The soul whose essential nature is intelligence itself and whose bondage is due to mala, gets release on account of the grace of the Lord who is essentially and eternally free from mala. Thus the nature of the soul is expounded to you. What else do you want to be imparted?

॥ iti śrimat-kirāṇākhya mahātantra vidyā-pāde
 paśupatalah prathamah ॥

(This is the chapter on the soul, the first of the knowledge-section of the Kirāṇāgama mahātantra)

x

Notes

The release of the soul is brought about ^{only} in due order. Considering the indications of the maturation of the soul the preceptor accomplishes for it proper initiation.

In the kevalavastha, souls are enveloped with mala and they have no body of any kind. They exist along with ānava, having all the characteristics of that impurity (mala).⁵ In the sakalavastha, souls experience whatever is meted out to them according to their previous karma. In this state souls are parricent. So they are limited to experience one thing at a time. Souls are endowed with five kinds of bodies all arising from māya. Kāraṇa, Koṇcuka, guna, sūkṣma and sthūla are the five kinds of bodies with which the souls become associated.⁶ In the suddhavastha, the released souls experience the eternal and ineffable Bliss granted to them by the Lord.⁷

Bhāṭṭa Ramakantha's explanation for these states bears a new light. He says that kevala means pralaya kevala and vijñāna kevala; sakala means the souls under bondage and the suddha means those who are initiated and exist in the embodied state and those who exist in released state.

The last verse indicates that Lord Śiva is Anādimukta and the released soul is ādimukta.

5. Śivāṇiprakāśam - verse 144 the Srīvijñāna siddhiyam, syabdkam

6. the Śivāṇiprakāśam - verse 144 : IV : 3 : 38

7. Ibid, verse 145

ATHA MĀYĀPĀTALAH

(Then, the chapter on māyā)

17

Garudeh :-

treyatmā malinah prakto nirmalah kila śāṅkara
nimittamanayor-brūhi śuddhāśuddhasvarūpayoh ॥

Garuda :-

Has it not been previously declared by you that the soul is beginninglessly associated with mala and Lord Śāṅkara is eternally free from it? If it is so, kindly explain to me what is the cause that occasions the pure and impure nature of the Lord and the soul respectively?

Notes

These questions are raised by Garuda on the basis of the statement ~~had~~ previously declared by the Lord (pātulālah: 23). Every effect has a cause behind it. So what is the cause for the state of purity and impurity of the Lord and the soul respectively.

'na kyāhetiḥ niyamo yukta' - on the basis of this logical order, He demands the reasons.

2-4

Bhagavān -

anādimalasambandhān - malinatrām - anau sthitam ।

anādimalamuktatrām - nirmalatrām sthitam sive ॥

ādimatrām yadā siddham nimittam kalpyate ^{tada} ~~tathā~~ ।

Idigrūpam sthitam tābhyaṁ śuddhāśuddham yathānthatash ॥

viśuddhaś phātikam kasmāt kasmāt tāmraṁ sakālikam |
gatīś smi-na-nimittam hi tathā naiva śivatmanoh ||

The Lord said :

18

The nature of being impure is in the soul because of its beginningless association with mala and the nature of being pure is in Śiva because of His eternal disassociation from mala. A motive is fashioned behind a phenomenon only when it has a commencement at a particular time. The nature of being pure and impure truly exists in Śiva and the soul respectively. On what ground the crystal is exceedingly pure? Similarly, on what ground the copper is mingled with verdigris? Reasons for this pure and impure quality of crystal and copper cannot be set forth. Even so, there is no ground for the purity of Śiva and the impurity of the soul.

Notes.

Only for an incident or a thing which has a beginning at a particular time, reasons are set forth. (ādumato hi vastuṁ nimittamaniṣyatē - KV. p. 29). Tādṛgiṇam - the nature of being pure and impure. Bhāṭṭa Rāmakaṇṭha deduces, that since the association of mala with the soul is beginningless, mala also ^{from these statements} ^{also} is to be considered as beginningless. Mala is an innate impurity; it is not an adventitious one.

Garudah -

Kinnimittam punarbandho bandhenātmā kādīnā । १९
 sa māyāntargataḥ prokto vyāpakaśca tṛyā vibho ॥
 vyāpaktavāt sa sarvatea sthito māyodare kātham ।
 parastāna viruddhatvāt - kāthāmetat - bhavisyati ॥

Garuda -

When the soul is already bound with mala, for what reason the soul is fettered again with the bonds like kāla lattra, etc.? Moreover, it has been said that the soul exists in the interior of māya. O, Lord!, it is also told that the soul is pervasive. Because of its pervasive nature, the soul should present itself everywhere. Then how could it be possible for the soul to exist in the interior of māya? Since these two statements are in mutual opposition, how does it happen for the soul to be pervasive and at the same time to be in the interior of māya?

Notes.

There are two kinds of reasons - (i) karana nimitta and prayojana nimitta. Both these reasons are demanded here for the soul's bondage are demanded here. When the soul is already impure why should the soul be again fettered with multitudes of chains like kāla lattra, etc.? Garuda raises the second objection considering the previous statement: 'vyāpi māyodarantasthī' (pasubatala. 14).

Notes -

These verses answer the first question as to why ~~does~~ the soul get fettered again. For the attainment of release, soul's ²¹ mala should be extirpated. To effect this, soul is provided with body according to its merit and de-merit. If the soul is not provided with body, there is no place for the experience of bhogas and consequently no place for the disentanglement from the bonds of maya, karma and mala. On account of mala, the bondage of karma and maya occurs. The ninth verse indicates that even pralayekalas and vijnanakalas are provided with ~~bad~~ bhogas and bodies.

The analogy of dirty garment to explain the soul's bondage appears in many of the Agamic texts.

The Sivajñāna siddhiyā () takes up this analogy and explains the basic purpose for the provision of all the tattvas. While the Vedic texts declare that the Lord sportively creates all these worlds and sportively executes all other activities, the Agamic texts penetrate further and affirm that even His sportive activities are meant only for the release of the souls. He does not engage Himself in aimless sportive activities. Removal of the pollution of the soul is His prime motive. See the Pari-purāṇānanda-bodham, (verse 49).

10

māyodaram pi yatproktam kālādyavani gocaram,¹
 tasminyaśca layaḥ proktam sūksmadeha-vivakṣaya²² //

That which is said to be 'the interior of māya' is verily
 the part ranging from kālā tattva to prithīr tattva.
 The statement that 'in that interior part of māya the
 soul abides' really means that the soul is provided with
 subtle body constituted by all the thirty tattvas from
kālā to prithīr as discriminated from the gross-body. (So
 there is no contradiction).

11

Garudah -

trayaḥ nādir malaḥ prokto māye yosyā ss tmano sphi vā |
 gūmāstadvyatirikta vā mala bṛūhi kīmātmakah //

Garuda -

It has been told by you that mala is a beginningless
 impurity. Is it of the nature of the evolutes of māya?
 Or, is it the ignorance of the soul? Or, is it an
 attribute of the soul different from ignorance?
 Kindly explain to me, of what nature the mala is.

1 See the Pauskarāgama, IV, 106-107.

Note

An amplified discussion on the nature of ānava mala starts from these ~~pertinent questions~~ ²³ verses. Different systems hold different views on the shrouded and impeded nature of the soul. Some say that ānava mala is nothing but bhāntijñāna; for some others it is the absence of knowledge. Moreover ānava mala is characterised ^{by various systems} as darkness of the soul, as an attribute of the soul, as avidyā arising out of prakṛti, as maya and karma and as śivāśakti.

Here, Gauḍa raises three questions from the stand points of Sāṅkhyas, Vaiyayikas and Advaitins. Similar objections and refutations are set forth in the Mataṅgabāraṁśavāṇīgama also (Chapters 7 and 8); also, in the Pauskaraṇīgama ().

Bhagavān -

sahajos nō malo māyākāryam - āgāmiko-malaḥ । 2⁴
 māyā no mohinī prakāśa svataḥ kāryaḥ prakāśikā ॥
 yataḥ kramena samśliṣṭo caitanyodyotikātmanah ।
 malam idānya cidvyaaktirekadeśe bhāratyañoh ॥
 sthitā prakāśikā kāryān - mohakatvēna samsthita ,
 prakāśo vyaktisabdena malaśabdena cārvatih ॥
 vyaktiruyāñor malaḥ prakto sphuṭa-dīpāndhakāravat ।
 māyāpi mohinītyuktā viśayaḥ svāda bhogataḥ ॥

The Lord said :

Mala is the innate impurity of the soul. Māyā and its evolutes (and karma) are adventitious impurities of the soul. It is said that māyā does not delude the soul. By itself, it is essentially of illuminating nature. When the evolutes of māyā adjoin the soul (in due order), māyā is capable of affecting the cognitive power of the soul. Because of its association with the soul, mala's obscuration is partially unveiled and there occurs a partial manifestation of the ~~the~~ intelligence of the soul. Māyā partially manifests the knowledge of the soul and mala exists exhibiting its nature of obscuring the soul. By the word 'vyakti', it is meant illumination (manifestation) and by the word 'mala',

it is meant obscuration (which veils itself and the essential nature of the soul). Māyā and mala (which are the limiting adjuncts of the soul) are like a bright lamp and darkness respectively. Sometimes, māyā also is termed mohini, because it affords multitudes of enjoyments (through its bhuvanas) and makes the soul to experience the worldly concerns.

25

Notes.

The difference between mala and māyā is clearly explained in these verses. These refute the Sāṅkhyas who hold that only māyā does the double role of veiling and unveiling. While ānava is an innate impurity māyā is an adventitious. Both ānava and māyā differ in character and functions. Māyā and its evolutes help the soul, by standing apart from it, by partially manifesting its cognitive, conative and affective activities. But ānava obscures the intelligence of the soul.

yatra yatra sthitasyāsyā svakarmaphalahetutah²⁶
 mayotthamī bandhanam tasya sanimittam pravartate //

Wherever the soul exists, it gets bound by the tattvas evolved out of māyā in conformity with the fruits of its own Karma. The perseverance of māyā or an active part taken by the soul in empirical affairs is due to Karma.

Notes :

yatra yatra... : i.e. in the worlds of kālā tattva to prithivī tattva. This verse refutes the view that Karma may be taken to be the cause for the soul's manacled condition. Karma is the cause only for the bondage raised through māyā (mayotthami).

anādimalamuktasya śivasyāpi na kim bhavet
 tasman-māyā malo naiva vyatiriktaḥ sayuktitah //

(If mala is not considered to be the cause for the bondage of māyā and Karma) why does not this bondage of māyā and Karma occur to the Lord also who is eternally free from mala? So the existence of mala is different from that of māyā and Karma and its existence is ~~not~~ established through inference.

Notes.

This verse proves the existence of mala stating that bondage of karma and maya occurs only to the soul which is obscured by mala.

See the Pañcarāgama (ch. V):

27

18

māyākāryam samastam syat - kutośnyat - sahajo malaḥ ।
ātmatram tatpūtram syat pāśurapya dhra madhyagah ॥

If it be asked that since all the bonds are only due to maya, where is the necessity for another innate impurity mala, the answer is that only the existence of mala necessitates the bonds of maya and karma. Pāśutva (the state of subjection to mala) exists in the soul and the soul in its turn (is forced to be) in the cosmic path of adharma.

19-20

prokto yena matastena malastadbhinnā - laks̄ṇāḥ ।
pāśutramalāmājñānam tattvaskārakam tamah ॥
avidyāvṛti mūrcchāśca paryāyāstasya coditāḥ ।
sa cāśvidyādi-paryāya bhedaissiddho mate mate ॥

By what has been said above, it is to be noted that there exists mala having different characteristics. The innate impurity of the soul is denoted by different names - pāśutva, mala, ajñāna, tiraskāraka, tamas,

28

avidya, avruti, mūrccha, etc. Even in other religious systems the impurity of the soul is established and designed by different synonyms like avidya, etc. 28

Motors

These verses suggestively speak of the difference between ānava mala and avidya. Avidya, according to Śaiva Siddhanta is an attribute of ānava but not an attribute of the soul

21 - 22 (a)

tat sadbhavat pashuh pashyah sodhyo bodhyo matastvih
pashyadi-vrttayo yāstu tasya bheda vyavasthitah ॥
male sati bhavatyetat bhuktutram ca na keralam ॥

Because of the actual existence of mala, the soul is in a state of bondage; on the same ground the soul is necessitated to be consecrated (through initiation) and instructed (through scriptures). Thus it is strongly held in Śaiva religion that whatever exists as effect and action of maya, etc., its existence is only for the removal of the obscuring agency mala. (Other schools do not consider the nature of avidya ~~was~~ from the same stand point). Only due to the existence of mala, maya and its evolutes proceed to bind the soul. The experience of pleasure and pain does not occur of its own accord.

And mala is the sole cause for the power of experience - bhaktitva).

Notes.

29

Sodhyah: the soul which is rendered imperfect by mala is to be sublimated through dīrśā; Bodhyah: for the same reason it is to be inculcated by the preceptor.; matastutiha :- that is, here, in this Śāra religion (Pārameśvara Darśana); średa - for the sake of removal. The power of experience occurs to the soul only due to the existence mala. It is to be noted here that mala is the nimittā karana of bhaktitva.
22 b - 23 a.

Ganudah -

yadyeram samishtitah pāśyo malośya pāśusangataḥ;
ātmanah kim na dharmaśca yuktitah kalyate malah ॥

Ganuda -

If it be, in this way, that the soul is in a state of bondage and its cognitive and conative powers exist shrouded because of its beginningless association with mala, why cannot it be taken that ignorance, ^{itself} is an essential nature of the soul? Why should mala be inferred (as if it is innate to the soul)?

xx

This question is raised from the stand point of Nyāya-Vaisesika. The followers of Nyāya-Vaisesika say: "In the beginning the soul ^{was} devoid of intelligence; it ^{is} ignorant. Afterwards it ^{became} intelligent. We need not infer that the ignorance of the soul is effected by mala. (KV-p. 42).

23(b)-26(a)

Bhagavān -

30

ātmānoś nādi-sambandhādharma ityupacaryate ॥
 Ketham tat-jñānayuktatvāt- a�ānāgurutām gataḥ ॥
 tasya dharma na dharmatve parināmaḥ sphuto bhavet ॥
 ciddharmah pūrṇi no dharma yadi syāt parināmaवान् ॥
 ekasmin purye jñānam anyasmin tattirohitam ॥
 parināmoś citak praktaḥ cetanasya na yujyate ।

The Lord said :

Since the soul is beginninglessly associated with mala, it can be figuratively said that the soul is of the nature of ignorance. If it be said that the soul, after shedding off its ignorance, becomes intelligent, then how does that ignorance get effected in the soul ? (There must be something capable of affecting this ignorance).

Only in the nature of mala and not in the nature of the soul, there distinctly occurs maturation. (The soul cannot get matured because) the nature of the soul is consciousness. If this is not so, then it would mean that the soul is mutable. (With the waning off the potency of mala) knowledge gets consummated in a particular soul; and to the extent of mala's veiling power, one's knowledge is concealed. Mutability is tenable only for inanimate things for the intelligent soul, mutability is not to be considered.

Notes.

dharmaḥ - svabhāvah; possessive of the nature of. 31

If it be said that the ignorance soul becomes intelligent, then there occurs the defect of 'rūpāntara parināma'.

"*ajñānatmanastu tasya jñānābhigamah, sphutameva rūpāntara parināmaḥ-syād-āmala kāderiva.*" (Kv. p. 44)

The soul cannot be considered like fruits and trees in which this kind of 'rūpāntara parināma' takes place.

Furthermore, if it be held that the soul ^{was} ~~is~~, in the beginning, ignorant, then it means that the soul ^{was} ~~is~~ subjected to mutability. And what is the cause that effects this ignorance?

ekasmin purgate jñānam anyasmin tattvashitam.
Bhāṭṭa Rāmakanṭha's explanation is as follows:

"*ekasmin rūpādau visaye jñānamutpadyate, anyasmimśtu rasādā (?) utpannamapi nestamityevam Bhāṭṭhīriṣyate! yatastatasca rūpāntara parināmo, syetmanah.*" (Kv. p. 45)

Maturation takes place only in the potency of mala. Cf. Tattva-prakāśika, verse 9, Aghora Śivācārya's Commentary.

R6(f)- R7(a)

Garudah -

32

tayoscanādi sambandhat - visleso na vibhutivataḥ ॥
 sahaja prakṣaye prāptā tasya nāśo na kim bhavet ,

Garuda -

Since there exists a beginningless relationship between the mala and the soul, if it be said that mala is severed from the soul, then it would mean they are not of pervasive nature. When the destruction of mala which is connate to the soul occurs, why does not the destruction of the soul also occur? xx

Notes

Garuda raises here an objection based on the same view as of nūpāntara parināma. Since the soul and mala are beginninglessly co-existent, and mala is concomitant with the soul, it is impossible for the soul to be severed from mala. If at all it is separated, then in that case also, the defect of 'nūpāntara parināma' occurs to the soul. Moreover, mala and the soul being pervasive, two pervasive ~~two~~ existents cannot be separated. Destruction of mala entails the destruction of the soul also.

27(8)-29

Bhagavān -

33

vibhūlapi malasyāsyā tacchaktēḥ kriyate vadhaḥ ॥
 upāyācchaktisamrodhah kriyate śta tathā mala ।
 yathāgnerdāhikāśaktirmantrenaśu nirudhyate ॥
 tathā tacchaktisamrodhāt - viyukta upacaryate ।
 tam kṛtrāśaktisamrodhām kriyate Bhavarishkṛh ॥

The Lord said -

Though both the mala and the soul are pervasive, destruction is caused only to the potency of mala; by means of mantra and dīkṣā the complete destruction of the capacity of mala is effected here. Just as the scorching power of fire is arrested by the power of mantra (and not the fire itself), in the same way, the complete destruction of the virility of mala is effected. It is figuratively said that the soul is severed from mala. (The implication is that the soul is released from the power of mala). Having effected the destruction of the power of mala, the soul is illumined to be indifferent towards worldly attachments.

Notes.

Anara mala is one but it has infinite capacities. It is only to the potency of mala that the destruction occurs. As such, it is true that 'Ati nūpāntara paniṇāma' takes

place to only in the nature of āṇavamala but not in the soul.

Shava nispr̥ahah - krotha nāgādi nahitah, pūrṇāś, kriyate
paramēśvaranā । (K.V. b.47) 34

30-33

sahājā kālikā tāmre tatksayānna tatksayah ।
yadruttāmre ksayastadvat pūrṇasya malaksayah ॥
yathā tāṇḍula-kambūke prakṣīṇe spī na tatksayah ।
visasambandhī-śaktiyathā mantrair-nirudhyate ॥
tathā na tadvisam kṣīṇam evam pūrṇo malaksayah ।
phalāni katakārūksasya kīrti kṣiptam sakaluse jale ॥
kurute saktisamrodhāni kīrti kṣipatyan্যato jalāt ।
śurajñānam tathā tasya saktisamrodhakārakam ॥

When the destruction of verdigris, which is connate to the copper, takes place, there does not occur the destruction of copper also. The destruction of mala which is connate to the soul is as same as the destruction of green rust of the copper. Even though there occurs the destruction of husk of paddy grain, the rice as such does not get destroyed. In the same way as the power of poison alone is curbed by the mystic power of mantras and the poison as such does not get annihilated, so also only the potency of mala is destroyed. If the seed of kataka-tree is thrown into turbid water, it removes its

and makes the water clear. What else is rid off from the water except its turbidity? Even so, Śivajñāna effects the removal of the potency of mala. 35

Notes:

Muddy water analogously stands for the impure soul. The seed of kataka tree (cleaning nut-plant) stands for saklinipata or dīrṣa which leads to Śivajñāna. It may appear that the Kināgama employs too many analogies superfluously. Since each analogy is indicative of a distinct characteristic of the removal of the potency of mala, these are not copiously furnished. The copper analogy shows that the soul, severed from the power of mala continues to exist without the co-presence of mala; the hukk-Mice analogy shows that the disentangled soul would never come into contact with ānava mala; The poison-mantra analogy indicates that ānava mala awaits the chance to show its influence over the mala-released person; the clearing nut analogy shows that the patiññāna of the soul always keeps down the potency of mala. 34

सोऽपि भ्रक्तृत्वा भ्रावेन लक्ष्यते पासुंगतः।
तदभ्रावेन भ्रक्तृत्वम् अत्मानः प्रतिपद्यते॥
॥ इति सुमत्किरणेक्ष्ये महातांत्री विद्यापादे मायापादो द्वितीयः।

Even the existence of mala in its association with the soul is seen in its inclination towards the state of enjoyment (bhoktṛtva). It is expounded that if mala is absent, there does not occur the power of experience (bhoktṛtva) to the soul.

[This is the chapter on māyā, the second of the knowledge-section of the Kināgama mahātantra]

ATHA KARMAPATALAH

(Then, the chapter on Karma)

Garudah -

36

Bhoktivam malaḥ proktam- abhilāṣām-na kīm bhavet,
sa ca rāgādṛte bhoga bhoktive ca malaḥ kīm ॥

Garuda -

It is said that bhoktive is due to the existence of mala. Why cannot it be taken that it occurs due to rāga tattva? Moreover, if it be said that without rāga tattva there is no place for enjoyment, then what is the use of having mala as the cause of bhoktive?

Notes.

This question is raised by Garuda on the basis of the statement annunciated earlier: "rāgena ranjitaśyāpi (किं पासु
पालः) ; abhilāṣā, here means rāga tattva. What is the necessity for both mala and rāga tattva?

R - 3(a)

Bhagavān -

Bhoktivam nāma yatproktam anādimalakāraṇam,
abhilāṣastanau satyām sē tanuh kena hetunā ॥
rāgośbi sanimittatvāt - pravṛtteh purusasya tu ।

The Lord said :-

Verily, what is said as bhoktive, is due to a primary cause mala which is eternal. If it be said

that desire or attachment (abhilasa) exists in the embodied soul, then, by which reason the soul gets embodied? (There should be some reason for its embodiment). So, even the rāga tattva exists in the soul due to a cause.

Notes.

Rāga tattva manifests the affective energy of the soul and causes the incidence of attachment. But even this rāga tattva presupposes a primary cause and that is mala.

3(b)- 4(a)

caryam hi bijamāveksya yathā nigala bandhanam |
tathā pasutramāveksya rāgatattvam pravartate ||

Taking into consideration the act of theft, one is bound with iron chain. Likewise, rāga tattva proceeds to bind the soul on account of mala only

Notes.

bijam - Here, cause; reason. On account of theft only (or such other crimes) the act of chaining a person (thief) takes place. A person who is free from criminal accusations cannot be arrested. Even so, rāga tattva proceeds to bind the soul which is enfeebled by mala. On account of pasutva only, rāga tattva operates.

4(b) - 6(a)

etasmādasya bhoktṛitvam tamurbhogaḥ sya pṛetijah ॥
 paśutvena hi bhoktṛitvam māyābandhastanuśtitah ।³⁸
 sukhadukhātmaeko bhogaḥ karmatasamśtitah paśor ॥
 nānyathāḥ sya vinindistam bhoga-bhoktṛita-bandhanam ।

Only because of mala, bhoktṛīva exists in the soul. For the embodied soul its gross-body and its enjoyments are the effects due to other causes. Verily, the power of experience is due to paśutva (mala); because of the bondage of māyā, the body of the soul exists. Bhogas in the form of pleasure and pain are due to karma of the soul. In no other way the relationship between enjoyment and the power of experience (bhoktṛīva) is ascertained.

x
6(b) - 7(a)

Garudah -

yadetat-karma deveśa proktam bhogaibandhanam ॥

Karmājanam tamau satyām sr̥stikāle tanuh kuteḥ ।

Garuda -

Oh; Lord of celestial beings! This bond of karma is said to be the cause of enjoyments. Only an embodied

soul can earn merits and demerits of Karmas. If so,
whence it was the body furnished for the soul at the
time of first creation?

39

Notes

Only for the purpose of doing away the consequences of Karmas,
a particular body is given to the soul. If it is so, on which account
its body is offered during the first creation by which time the
soul could not have earned any merit or demerit. This is
the doubt raised by Ganuda.

7(c) - 9(a)

Bhagavān -

yathā s nādīr mala stasya karmāpy evam anādikam ||
yady anādi na samsiddham vaicitryam kena hetunā |
tasmed anādikam karma māyāpy evam bhavet-tattha ||
tattha s nādiśśivah karta sarasya jagatāsthitah |

The Lord said -

In the same way as mala is beginningless, so also
Karma is. If the beginningless nature of Karma is not
ascertained, then by which reason the differences in births
and embodied souls have been brought about? Therefore
Karma is considered to be beginningless. Even māya is
beginningless, when considered in this way. Since all these
bonds - mala, Karma and māya are beginningless, (naturally
it follows) Śiva, the creator of all the worlds, also exists
for ever. (He is eternal).

Note

Vaicityam - differences in the structure of bodies and in
births.

40

Mala, Karma and maya - all these three are, according
to Shaiva Siddhanta are beginningless. Though they are eternal.
mala is connate; Karma and maya are adventitious.

9(b) - 10(a)

Garudah -

Sivah karta traya proktas- sa-katham gamyate prabho ||

vaikaranyat - amurtatvat - Kartritvam yuyate katham |

Garude -

O, Lord ! It is stated by you that the Lord of the
world is Siva. How is this statement established ? Since
He is without any internal or external organs and since
He is without any form, how is the lordship ascribed to Him ?

A discussion on the nature of Pati begins here.

Two objections are advanced from the stand points of
Jaiminiyas and Sangatas as to the lordship of Brahman.

10(b) - 11

Bhagavān -

yathā kalo hyamūrtaḥ s pī dṛsyate phalaśādhakah ||
evam śivam hyamūrtaḥ s pī kurute kāryam icchayā |
icchāiva karānam tasya yathā sadyogino mataḥ ||

The Lord said :

In the same way as time, though it is without any perceptible form, is seen to be productive of the fruits of various trees), so also Śiva, though He is without form, does His five-fold cosmic functions by His mere will (icchā). In the same way as a yogin has his will as his instrument, so also Lord Śiva has His will as His instrument.

The analogy of time, quoted very often by the Siddhantic preceptors, maintains the view that even a formless existent can indulge in activities. Soul is also is taken for such comparison:

12 -

śalyākṛṣṭikaro dṛṣṭo hyakṣiḥinośpi karsakah!
vyāpāro naiva dr̥śyeta kāryameva pratiyate ॥

It is seen that a magnet, though it is without any organs of sense or action, exhibits its attracting power through drawing towards it iron filaments. Its way of performance is, however, not perceived. Only its action as such is cognised. (Likewise, the functions of Lord Śiva should be realised).

sthūlam vicitrakam kāyam nānyatā ghatat - bhavet
astiheturataḥ kāscit - karma cenna syacetanam || 42

Those which appear gross and diverse are all effects; in no other way they get effected. (It is so) because we see that these effects are produced like pot. So there must be one intelligent being to bring about these effects. If it be said that the cause for these effects is karma, it is not so. Because, karma is inert.

^x
Note

Previously two illustrations were given to establish the existence of God. But since time and magnet are inert and since God is of the nature of pure consciousness there may arise an objection as to the accuracy of illustration. Like the time and magnet, is not God also to be taken inert? This verse, being in syllogistic form rules out this objection.

'astiheturataḥ --- acetanam' - This is a kevalanvaya-anumāna consisting of three members - pratijñā, hetu and dṛṣṭanta. This proof for the existence of God is based on the reality of the world.

The analogy of pot and pot-maker is has been illustratively explained by Bhāskara Rāmakanṭha in his commentary on the Paramośyānīśaśākārikā. (Verse:

praktassa niskalasthūlastathā sakala-niskalaḥ ।
īśasadāśivassānta iti nāmā sthitastuviha ॥ 43

The Lord, being a causal agent, is said to be in the forms of niskala, sthūla (sakala) and sakala-niskala. He is designated with respect to these three forms as Sānta, ~~Santastava~~ and Īśa and Sadāśiva.

Notes.

The transcendent Lord, on account of His infinite compassion towards souls, descends and assumes the states of laya, Bhoga and adhikāra and takes on the respective forms of Sānta, Sadāśiva and Īśa. These are only functional differences belonging to the same entity.

Garudah -

niskalassa katham jñeyat-sakalośpi pumān parah ।
dvidhā bhagavato yoṣyā viruddhassa parasparam ॥

Garuda -

Lord! Of these aspects of the Lord, how is His incorporeal form (niskala) cognised by the soul? If He is said to be in corporeal form (sakala), then He becomes an ordinary soul (and ceases to be the Supreme). The remaining aspect, namely corporeal cum incorporeal form (sakala-niskala) apart from these two aspects (sakala and niskala) seems to be self-contradictory.

According to Bhāṭṭa Rāmakaṇṭha, the fourth category namely jñāna, is taken up for discussion from this verse onwards.

But it may reasonably be presumed that ~~all~~ the discussion on the 44 nature of Pati ~~is~~ is well set in this and the succeeding chapter.

The cogitability of the three states of the Lord is questioned by Gauda.

16

Bhagavān -

paśośaktinibhātēna mantra-saktiā ca sauvadā ।

niskalo laksyate saktiā suksmam visavikāravat ॥

The Lord said -

The soul, due to the descent of grace and various processes of initiations and its cognitive and conative power being consummated thereby, is capable of perceiving the incorporeal aspect of the Lord. ~~This~~
the act of

Knowing the subtle aspect of the Lord is like the subtle subjugation of poison, which is effected and cognised by a person through incantation.

x

Notes -

This verse explains that the invisible form of the Lord is cognisable by the soul which has been vivified by saktipata and dikṣā. Strictly speaking, niskalata is not beyond the scope of soul's supreme knowledge. To illustrate this the analogy of the subjugation of poison is employed here.

17-18 (a)

sakaloṣpi pumānnairā māyāvayava - varjanāt । 45
nirmalatvāchirasasyātra na kalpyāstrasitāḥ kalāḥ ॥
mantrātmikāḥ kalāstasya te ca mantrāśivātmikāḥ ।

Even though the Lord is said to be in sakala form,
He is not to be considered on par with the soul,
since He is devoid of parts constituted by the evolutes of
māyā. The tattvas like kalā etc., being the evolutes of
impure māyā are not attributed to Lord Śiva because
He is eternally free from impurity (like ānava, etc.).
But Śiva's kalās are in the form of mantras; and
mantras in their turn are of the nature of Śiva.

18 (b) - 19 (a)

taiḥ prakalpya śārīram tu śuddhākṣādhyāśitam mahat ।
evam na kunte yāvat taranno guru-santatiḥ ॥

His divine body is fashioned by those Śivamantras and
His divine organism is composed by appending the
Thirty-eight kalāmantras. If He does not assume in this
way the mantra-made divine form, there is no place for
the emergence of the line of preceptors and other traditions.

19(b)-20

kunute ^s ne grāham deva sāvareśāmēva dehīnām || ⁴⁶⁺⁴⁷
 yathāiva yogināśāktergrahane mocanēspī vā ||
 tadvadēva hi boddhavyamī grāhamām mocanām vibhōḥ ||

The self-luminous Lord bestows His grace essentially on all the souls. In the same way as the yogins, due to their yogic power, are capable of assuming one particular form to shower grace upon the afflicted persons and capable of leaving that form, so also the Lord, due to His inherent Sakti, is able to assume the form as contemplated by an aspirant and able to leave it.

21

mudrā-mandala-mantrāśca tridhā siddhirvicesitaiḥ ||
 lakṣyate sakala-dhyānāt saujñāna-pravartitaiḥ ||

As the means of bestowing grace and to fulfil the desires of the aspirants, three things are being acted upon by the Lord. They are mudra, mandala and mantra.

The Lord in His sakala form, who makes the entire Āgamic
corpus flourish, is realised through meditation. 40

22

dvidhā bhagavato yosnyo hinduh prakto na niskalah
bhaccharāmāpekṣet kalāhīnamitismṛtam ॥

Apart from the above two aspects (niskala and sakala),
there exists sakala-niskala form of the Lord (having the
two characteristics of visible and non-visible). Since it
is with form, it is not niskala. If it be said that the Lord
in His sakala aspect, likes to take a form of gross nature,
it is to be remembered that whichever form He takes,
it is free from kalas (pertaining to maya).

23

49
48

evamūśasstitassāksat̄ yoginām yoga-kāranam ।
yogo na laksyahinatvam na nādi na ca dharanam ॥

Thus, truly, the Lord assumes a form in order to be meditated upon. To accomplish the requirements of yogins, He assumes a specific form. For, it is said, that yoga (adhāra yoga) is not done with the formless aspect; it is not even practised with the susumna of the body; or even with the retention of mind (being a part of yoga system).

24

pūṁśām anugrahārthām tu paroṣ byaparātām gataḥ ।
nāda- bindu- kha- mantrānām śakti- bija- kalāntagah ॥

Even though the Lord is of absolute and transcendent nature, He becomes immanent in order to bestow grace upon all the embodied souls. He presents Himself in the forms of nāda, bindu, paramākāśa, mantra, (anu), śakti, bija and kalā.

25

yogi yogotakārajñās-sarvajñatvāt - phalapradeh
 icchānugraha-kartṛtvāt - laya-bhogādhikāravān ||

In the same way as an omniscient yogin , knowing the longings of an aspirant grants his requirements , so the Lord bestows grace upon His devotees . He is capable of bestowing grace with the help of His affective Energy (Īccha - sakti) . Because of His the differences in His diligence He becomes Laya - Śiva , Bhoga - Śiva and Adhikāra - Śiva .

trividhah kṛtya-bhedena darsito nāma-bhedataḥ ॥
 ५
 Īśvaraḥ dharṣṭu vidyāmāṁ patin samprerayatyasau ॥
 tene pīrita-mātrāste jagatkuvantyadhaṭstanam ।
 śuddheṣṭhaṇi Śivah-karta prokto gāntos site prabhuh ॥

Because of the difference incurred in His cosmic activities He seems to exist in three different aspects.

The difference is in regard to the designations only.

(Indeed, there is no difference in the ultimate Reality).

Lord Śīvara instigates Ananta, the Lord of Vidyēśvaras who exist in īvara-tattva. As soon as they are instigated by Śīvara they create the worlds pertaining to impure māya. Śiva is said to be the Lord of śuddhādhvā and Ananta is said to be the Lord of asuddhādhvā.

R8
~~202 202(a)~~

yathā bhūmāndaleśena niyuktassva samaprabhuh ॥
tathā sau kurute sarvam tacchakti-pratibodhitah ॥
sarvajñasuddhadehaśca sarvajñana-prakāśakah ॥

[iti śrīmatkiranākhye mahātantrī vidyāpāde karmabalastrīyah]

In the same way as the ministers and other functionaries do the mediate activities of a king who appoints them more or less in his own rank, so Anantesvara and others act only as vicegerants of Śiva. They are illumined by Śivasakti. Anantesvara is omniscient. His body is composed of pure maya. He imparts the Agamic scriptures to other Vidyēswaras and deities.

(This is the chapter on Karma, the third of the knowledge-section of the Kiranāgama mahātantra)

ATHA PATIPATALAH

(Then the chapter on Pati)

53
~~52~~

Garudah -

Śivasakti-prabhāvācca kilānantah prabuddhyati ,
prabodhikā tu sā saktissarvagā paripathyate ||
anyesām sannikṛṣṭaspi bodhami sā kurute na kīm |
yogyanām-upakāritve rāgarām syācchivastadā ||

Garuda -

Is it not said that Ananta is illumined by the effulgence of Śivasakti ? It has been emphatically told that Śivasakti , which is the awaking power , is present everywhere . If it be so , why are not all the embodied souls , even though they are in the nearest proximity of Śivasakti , enlightened like Anantēśvara ? If it be said that the Lord , through Śivasakti , removes the obscuration of mala considering the competency and maturity of the souls , then He becomes an ordinary soul subjected to likes and dislikes .

3 - 5(a)

Bhagavān -

54
55

yathā sruka-rasmi samsparsat̄ padmabodhassam na kim !
 Kanicit- pratibuddhyante tathā syāni na jātucit !!
 nāgadveso na cārkasya tathesasya na tau yatah !
 tatsāmarthyādāmantasya sarvaynatram bhavet khaga !!
 yogasyāpyadhikārārtham niyogam na vina sthitih !

The Lord said -

When the sun shines, the blossoming of lotus flowers does not take place evenly, even though they get contact with the rays of the sun. Some flowers are fully blossomed while some others are still in the state of bud and some others get withered. This unevenness in the blossoming of lotus does not indicate that the sun has likes and dislikes. Even so, there is no place for partiality in Śiva and Sakti. The power of omniscience dawns on Anantesvara because of the power of Śivasakti. The lordship is committed to Anantesvara because of his residual impurity called adhikāra mala. Without the command of Sakti, there is no place for the existence of Anantesvara.

5(b) - 7(a)

Garudah -

55

sarvajnatvam tanau satyam anantasya na yuyate ||
 niyata s niyataksani niyatagrāhakāni tu ,
 māyātmakam saṁram tacchista karma-nimittayam ||
 yadi nāmaviseso sya sudūra-śravaṇādikam !

Gamuda -

Since Ananta is an embodied and matured soul, the power of omniscience (sarvajnatva) is not to be ascribed to him. Because, a body is of the nature of māyā and it comes into effect because of the residual karma. In an empirical body (māyātmaka), the relevant organs perceive only their relevant objects for which they are purposely meant. If it be said that because of his specific designation, namely Ananta, he has the power of knowing everything at a time, it cannot be so. He can hear the sounds coming forth from a long distance which an ordinarily embodied soul cannot hear. (What can be accepted is that his capacity is some what more than that of an ordinary soul).

56

7(b) - 9(a)

Bhagavān -

śuddhayonimayam tasya vapureuktam - akarmayam ॥
 tasyaiva pāśamuktatvāt - jñānam kena nivaryate
 tatstam sarpavismi yadvat tadgatam na bādhya te ॥
 bādhate sāntamevam na tadgataḥ pāśasāñcayah ।

The Lord said -

The body of Ananta is said to be composed of pure maya; it is not a product on account of karma (as it is in the case of ordinary soul). Since the bonds of karma and māyā have been severed by Ananta, he is said to be free from these hindrances (of maya and karma). So, by what means his omniscience can be obstructed? In the same way as the existence of poison inside a snake does not afflict it, so the flood of bonds (like kāla, etc.) in Ananta does not affect him, though he is ordained to deal with impure maya. (i.e. bonds).

5

9(b) - 11(a)

chinna cchinno dhvaram yadvat sthanāntara vasa d dhavet ॥
 sthāna yōgena mantrēśo | pīyāharat- tanudhāranam |
 mantrasaktya yathā deho dhrtastishtati sarvadā ॥
 pīrapnoty abhipsitam sthānam kāladasto | pī saktih |

Just like a medicinal creeper (chinna), though it is mutilated often, by clinging to another tree begins to sprout well, so also Ananta's body does not get decay because of his existence in a place of specific characteristics (i.e. isvara-tattva). Even though a person is bitten by snake and is breathing his last , he is relieved from the deadly effect of poison by the power of mantra . He resorts to a place of his desire and sustaining his body continues to live there . (i.e , his body survives under the influence of mantra).

118) - 12 (a)

58

evam tacchakti-sāmarthyāt- āste tasya vapuryataḥ ।
asamśprsto malairñeyam padmapatramivambhasā ॥

Even so Ananta's body , due to the power of Sivasakti,
exists for a long time reaching the place of pure
consciousness. (His body is an effect due to Sivasakti and
not due to karma). It is to be known that He is untouched
by the impurities just like the lotus-leaf is with water drops.

12 (b) - 13 (a)

tantraiscopacitah kalpo yathā dehagato rasah ॥
sutisthati sārīres smim tadradbodho mahābalah ।

In the same way as a person gets perfect knowledge
by the study of scriptures and by taking a nectarine substance
sustains his embodied state for a long time , so Ananta ,
by the power of Siva's icchāsakti and benefitted by the
scriptural knowledge imparted to him by Siva , is able to
sustain his body .

13(c)- 14

59

yathā bheṣaya-sāmarthyāt- aśaktānām balam varam ||
evam tacchakti-sāmarthyāt- anantasya balam varam ||
tena sāmarthyā yogenā yonim prerayati kṣṇāt ||

Just as weak persons attain enormous strength by the power of medicament, so also Ananta gets supreme power of cognition and conation by the power of Śivasakti. Because of the attainment of the power of Śivasakti He instigates asuddha maya very quickly. (With the help of delegated power, Ananta does his five-fold cosmic activities concerned with impure māyā.)

15- 16

Garudah -

anantah prerakah prakta māyāyah prerakena kim ||
srata eva vikāriṇyām jagatyasmin vikāriṇī ||
jagatyoniyataḥ prakta tadvikārah kalādayah ||
vikārāt- sarvānāśah syat vikarena jagatkatham ||

Garuda -

It is said Ananta is one who has lordship over asuddha māyā. But when māyā itself is capable of

undergoing modifications and the worlds are being evolved out because of perturbations in māya , where is the necessity for an evolver as such, namely Ananta ? As maya is said to be the matrix of the worlds it naturally follows that its perturbances give rise to the evolution of Kala and other tattvas (and the corresponding bhūmanas). But anything which undergoes a change is subject to complete destruction. In that case māya gets completely annihilated. Then, how is the universe evolved again when the matrix , māya , gets destroyed ?

17- 18.

Bhagavān -

acetanatvāt - pravīśā sā pūrvaśartha retuṇā !

svato na vikrtistasmāt - anantaḥ syāḥ pracodakah ॥

vāyuvegādyathodanurām uparyeva vikārabhāk !

akṣobhyatvāt - tathā - māya tadvikālāḥ kalādayah ॥

The Lord said -

Since maya is a non-intelligent entity , it needs a stimulating agent for its evolutionary processes. This evolution is meant for the attainment of the principal

object of the soul (mukti). Maya itself, being absolutely inert, is not capable of evolving into tattvas and bhūmanas. Therefore, Ananta is said to be its evolver. Ocean gets evolved into tides on its upper parts only because of the wind-force. (It does not get perturbed all through its parts). Even so, maya is not agitated fully; only a part of it gets evolved and gives rise to the outcome of kālā and other tattvas.

19-20

nākṣubdhā-kāya-kartrite ~~ka~~ kṣobhossyāḥ syāt pravīraṇā⁶¹
taśchakti prerita tene nityam kāyakāṁ bhavet ||
uktā vibhutvāt kṣobhyā sā kānamāṁ jagatasshīta |
yathā māyā sādhikā vyāpya tataḥ kāyagane sādhvani ||

If it be said that an agent is not needed for this agitation of negligible measure, it is not so. A distinguished personage is necessary for its stimulation. Induced by the power of that powerful agent, māyā, the assumptive energy of the Lord, is able to make the worlds and

tattvas eternally. Maya is said to be pervasive and excitable. It exists as the primary cause of the worlds.⁶² Maya is said to be encompassing its evolutes like kala and other tattvas and the worlds of adhva.

21 - 22

Bhāvān kalādikām vijāpya sthita kṣobhya tatassmyta ।
tatkāryakarikā saktih kriyākhyā sukṣmarūpiṇī ॥
sthūlakāryasya sukṣmaśpi sthite nyagrodha-bijarat ।
kāranam tena sā jñeyā sthūlaysā sya samantataḥ ॥

Since maya exists pervading all of its evolutes like kala tattvas, etc., it is well inferred that maya is always to be excitable. The potency of maya which produces its effects is termed 'Kṛṣṇa' kriya sakti'. It is in its subtle state. Although it exists in a subtle state, it is the sole material cause for all the effects in their gross state. It is just like a seed of a banyan tree which consists in itself the potency of the great tree. Therefore, by all means, maya is said to be the primary cause for the manifested universe and tattvas.

tasmāt-kalā-tṛiti samsthā bodhimū hyabhilāṣakṛt ।
 susūkṣmāśca gunāstebhyo buddhirbuddherahankṛtiḥ ॥
 tasmāt-ekādaśāksāni pañca-tanmātrākāṇi ca ।
 tebhyo bhūtāni jātāni sarvamīśasryatyadah ॥

From māyā arise tattvas like kalā, kāla, niyati, etc. Then vidyā tattva arises from kalā and rāga tattva arises from vidyā. After the emergence of kala tattva etc., from asuddha maya, mūlaprakṛti (sūkṣma) arises from kalā tattva. From mūlaprakṛti, the three gunās - sattva, rajas and tamas - come into existence. From guna tattva arises buddhi tattva and from buddhi tattva, ahankāra tattva arises. Then manas, sensory organs and motor organs emanate from ahankāra tattva. The five tanmatras of sound, touch, form, taste and smell also arise from ahankāra tattva. The five gross elements from ākāśa to earth come out from the five tanmatras. All these tattvas from kalā to bhūtānī are brought into existence by Ananta (as directed by Siva).

25-26

evam tadbhinna samisthanam śuddhaśuddhāṅga-saṅgatam
jñeyam kāraṇasaktiyuttham kāryam bījanimittayam ||
evam etat-samādistham tat kāryam vīrahāśayam |
yadyapyet anmīthak kāryam viruddham asitātmakam ||

Thus, even though the essential cause is one (ekā), it exists as differentiated into two - pure and impure. Because of these pure and impure characteristics, it should not be thought that there are two essential causes. Both the pure and impure mayas are excited by one primordial power. Effects like kālā etc., and the worlds pertaining to these tattvas have their essential cause (known as) māyā. Thus, what is now well expounded (i.e., evolution of tattvas) is realised to be effects. This evolution always takes place because of an agent who has a certain form. (Only an agent associated with form can stimulate asuddha māyā; for suddha māyā, an agent possessing a body is not necessary. In this way both the pure and impure māyas are opposed in character. These effects like kālā and other tattvas, as explained earlier, are of the nature of impure māyā.

27 - 29½

tathā spyetat - susamīśītāmi ekasmin vartūni sphutam |
 narārtham sādhayet - bhinnam narasya sakātārigavat ||
 evam etat - anantena systāmī dehanibandhanam |
 na dehena vīnā muktir - na bhogaścīt kriyā guruh ||
 etacca kūnte śambhuśvata nātratvāt - vibhūtratvāt |
 savānugrāhakā cchāntasāktipatēna dīkṣayā ||
 savānugrāhikā sāktiśadvaśādakhilam balaṁ ||
 [iti sūmat - kīraṇākhye mahātantri vidyāpāde patipatalastriyāḥ]

Though these are of the nature of impure maya , it should ~~not~~ be thought that these are finally resolved into one single premordial principle (bindu). Only for the maturation of mala (puruṣārtha) of the soul , these are brought into existence as of having different characteristics . Just like various parts are closely connected with a cart - wheel , these tattvas are evolved to bind the soul . (i.e all these tattvas are fitted to the soul) . Thus all these are evolved out by Ananta in order to make the souls to have subtle and gross bodies . Unless the souls are given empirical bodies to occupy , there is no place for the attainment of release or for

enjoyments; no place for the performance of rituals 66
based on scriptural knowledge or for a preceptor
who imparts all these truths. Lord Samihu who
is self-willed (independent) and who is all powerful
does all these activities (through Ananta). Śānta, the
Supreme Lord is the bestower of grace on all the embodied
souls through saktipata and dīkṣa. Sivasakti bestows
grace on all and the entire vigour exists under the
control of Sivasakti.

(This is the chapter on patti, the fourth of the
knowledge-section of the Kiraṇāgama mahātantra)

(Then, the chapter on Saktipāta)

Garudah

Saktipātāt- bhaveddīkṣā nibato na vibhūtvataḥ ।
 Śivasya samavetatrāt- sarvadaiva sthitā pāśau ॥
 sthitatrāt- sarvadā saktiḥ bhavet chaktiḥ na kīm bhavet ।
 Kālo vā sūcakāḥ prakto yadi kālaśivena kīm ॥

Garuda -

On the onset of divine grace, initiation (dīkṣā) takes place. If it be said that there is descendence of Sakti. Then it implies that Sakti is not omnipresent. But Sakti always exists inherently with Śiva and it exists always inseparably with the soul also. (So there arises contradiction with regard to its descendence and pervasiveness) Since Sivasakti always exists associated with the soul, why do not all the souls acquire the competency for initiation? It is also said that time is an indicating factor for initiation. In that case let the time itself be the sole cause for initiation. Why should it be taken that it takes place on account of the Lord's grace.

Bhagavān -

upacāreṇa sābdānām pravṛttirīha dṛṣyate ।
 yathā pumān vilburgantā nityoś pūrvo vinaśvareḥ ॥
 pāśacchedo yathā prokto mantrarāṭ - Bhagavān-Sivoh ।
 evam saktinipāṭo rū Bhāktah proktassivāgame ॥

The Lord said :

Even in empirical usage, applicability of figurative usage is well seen. Even though a man is spiritually pervasive, it is said that He has gone to a certain place. (All-pervading soul cannot displace its existence). Even though spiritually He is eternal, it is said that He is mortal. Though His embodiment continues, it is said that He has been relieved off His bonds through initiation. Lord Siva, who transcends all, is said that He is the Master of mantras. (i.e., He shines forth with His form constituted of mantras). These are only figurative usages. In the same way, indeed, saktipāṭa is explained figuratively in all the Sivagamas. The word 'descent' should be understood in the secondary sense.

nipāto bhayado yadrat - vastinassahyo bhavet
 tacchaktinipāto ~~pi~~ pi prakto Bhavarbhaya-pradeh ॥

When a substance falls down, naturally there arises fear in one's mind. In the same way, it is said that the descent of Sakti creates fear towards unending transmigration.

tasmādyanyatra yātyevam tathāśtmā desikam prati ।
 guruyathāś grataśīsiyān suptān dandena bodhayet ॥
 sirośpi mohanidrāyām suptān sāktyā prabodhayet ।
 yadā svarūpavijñānam patileti tadocaye ॥

Because of the fear of the falling down of a substance, one resorts to another place for safety. Even so, a

person on whom Sakti descends, resorts to another places searching for a preceptor. In the same way as a preceptor awakens the disciple seated before him and fallen asleep with his staff, so Siva enlightens a person who has fallen into deep sleep of delusion by means of His *jñānasakti*. It is said that *saktipata* has occurred to a person when the self-knowledge dawns on him.

tasmācchaktinipātasya nīpātastriha vacakah!
tannipātasya tatkālam karmāstulyataivā hi ॥

Therefore the word nīpāta here denotes actually an upliftment of the soul on which Sakti has descended. The proper time for the occurrence of the onset of grace is verily the time when there arises equality in one's own karmas.

Samatvam tatkatham gamyam nyunādika tūḥ katham
 anenaira samatvam hi yasminkale tadaiva sā ॥
 svarūpam dyotayatyāśe Bodhacihna-balena tu ।

(It may be asked) in which way the equality of karmas is arrived at? (This is the answer). In which way the differentiation of time as short and long period is possible? So also the equality of karmas takes place. Considering the maturity of the soul, Sivasakti quickly enlightens the soul by granting omniscience, etc.

Karmāśo yo sphikah pūrvabhogadastitash punah ॥
 Samavte sati yo bhogah katham tasya prayāyate
 misram vā bhaktakam karma samabhoga stāna hi ॥

Out of meritorious and hideous karmas, that which has the high potency of yielding its fruits comes first

to be experienced; next comes the remaining karma for ^{7²} experience. If the two opposed fruits of karmas are of equal strength, how could it be possible for the soul to experience their fruits? (Out of the three kinds of karmas, namely jati-prada, bhoga-prada and ayuh-prada) The experience of bhoga results only on the ground of aggregate potencies of all the karmas. Without the presence of one (of the three kinds of karmas), other two cannot yield their consequences. There is no place for enjoyment if only one is divided and meted out.

*

vartaryāśādhikah kāśit - anyatā na sukhetaram !
 adhikanyūna - samibandho ḥyākulatrāṇṇa jāyate ||
 adhikanyūna - śūnyatrācchaktimātmāsvagacchati ,
 svapāta iti mantaryastasya bhaktivilakṣanā ||
 10

The Karma which has high potency begins to bear its fruits first. If this is not so, there is no place for the experience of pleasure or pain. If one person is to experience the most meritorious and the most hideous Karmas of equal strength, experience of pleasure or pain is not possible for him because of the opposite characteristics of Karmas. (If one person is entitled for the fruits of the more and the less powerful merit or de-merit, there does not arise perplexity in meting out their consequences). Because of the absence of much and less powerful Karmas (i.e., if there are two equal and opposite Karmas to bear their fruits simultaneously) Sivasakti descends on him (and grants him vijnana-kevalitva). The nature of the onset of grace is to be considered in this manner. The person on whom Sakti has descended is known through his devotion of specific characteristics .

kāla eva sa nisnatāssaktiratma - parigrehāt ।
 anādibija samibandhāt ehirah kālamapeksate ॥
 kālascitre iti prakta stagñāsca bhagavān svayā ।
 yathā kaściccale laksye kañcitkālamapeksate ॥
 stagños ki sa sivastadvat - samakālamapeksate ।
 abhāvāttatsamavasya yugapānmuktiranyata ॥

Only the time (kāla-tattva) is powerful in moulding the soul to be favoured by Sakti . Since the soul is beginninglessly associated with the bonds of karmas , Lord Siva takes into consideration a proper time which makes the karmas ripe . Time is said to be diverse in its nature and Lord Siva is its knower of its diversity . In the same way as a marksman awaits a proper time to shoot at a suspended object that oscillates , so Siva , though He is an intelligent entity , expects a proper time in which the karma-samya takes place . If there does not prevail the role of time to effect the equality of karma , then it would mean that all the souls would get release simultaneously . (Release here means karma-mukti otherwise known as vijnana-kevalitva) .

17

nopāya-sādhanāpēksā kramo yadi ca nesyatे ।
 prabhutvā sivo jñeyah prabhutvam kimi tṛtīyamatam ॥

If it be said that the Lord does not take into consideration any means of accomplishing this karma-samya, it is not so. It should be realised here that only Siva is pre-potent; all powerful. Lordship is not to be ascribed to inert time.

18 - 19

prabhutvām jñāsvabhrāntivam-ajñatvāt-tṛtīyaprabhuh ।
 sati kālē prabhutvam yat padmabodho yathā naveh ॥
 na ca kālādīte tatra vikāsam prati bāhyate ।
 tathāś bi bhaskarāḥ proktos smiṇ padmabodhakah ॥

Lordship is of the nature of omniscience. Because the time is of the nature of non-intelligence (acetana) it is without lordship. If it be said that the time has lordship (considering its nature of bringing forth fruits, leaves, flowers, etc.) it is not so. (Time serves only as an auxiliary cause).

Even though the sun shines forth, without the intervention of proper time, the blossoming of lotus does not take place.⁷⁶ Though the time factor plays a prominent role, it is generally said that only the sun make the lotus to blossom.

RO

kāloःpi yogyata sā cet - yogyataḥ pūpacārataḥ ।
ekāsat̄ bahūnām sā sama bodham karoti cet ॥

If it be said that the time has competency of being a cause for the descent of grace, its competency can be accepted only in figurative sense. The one Sivasakti becomes many, if it enlightens the multiples of souls contemporaneously. (Thus an objection may be raised)

R1 - R2

bahūnāmapyadoṣaḥ syat - vibhūtvāna लौ त्राद्यते ।
evam yadyapi tulyatvam karmāṇah kāla eva sah ॥
tathāःpi prabhūtatreśāśaktipātasya samsthitaḥ ।
evam saktisamāyogaḥ prakto hyuddesat̄ mayā ॥

There is no fault if it be held that one Sivasakti becomes many. Since Sakti is all pervasive, the

the statement is not contradictory. though it is only sakti
that enlivens the soul, equality of karma is due to ??
the factor of time only. Even if it is so, Lord Siva
exists as a sole cause for the descent of grace.
thus the nature of saktinibata is illustratively told by me.

23-24

Garudeh -

evam tacchaktisamiyogaddikṣā yadi ca samisthitā ।
dikṣottara kālespi tirobhāvah pradyasyate ॥
tirobhāvakān-saktiryadi tasya na nivṛtiḥ ।
tathā karotu sa svāmī yathā sām nānyathā bhavet ॥

Garuda -

thus, as expounded by you, initiation (dikṣā)
takes place on account of saktinibata. But at times,

even after initiation (which entails in Sivatva),
obscuration is well seen. If obscuration prevails 78
even in an initiated person, for him there is no place
for release. Only when obscuration is fully withdrawn,
the specific character of saktinipata is said to have
taken place.

25-26.

Bhagavān -

tirobhāvagatānām sa puruṣānām sivechhayā ।
na tirobhāvākārtṛtvāt - ucyate jīvin tirobhikā ॥
tirobhāvaya pāto na yato yato snigraha dharmintि ।
enāś sanna tamah kāla - tenāś tmanam prakāsayet ॥

The Lord said -

Due to the power of Siva's icchāsakti, obscuration is
seen in the ~~soul's~~ consciousness of the soul whose
mala is not ripe. It is said that saktipata exists
not to cause obscuration but to bestow grace. Sakti

descent is not for obscuration since it is of the nature of grace. (But why does the obscuration prevail even after 7th initiation?) It is so because the maturation of mala has not taken place in its fullest measure. (Sakti's enlightening power depends on the degree of maturation of mala).

27

yāti prakāśam vidyutērat sā saktih pum prabodhīnī ।
yadi saṁvātmanāivāśyam dixitōpi tirohitah ॥

If the initiated person's mala gets fully matured, then anugraha sakti, which is of the nature of awaking the consciousness of the soul, dawns on him very quickly like lightning. So, even if one is given by all means the highest kind of initiation, he ~~still~~ remains obscured.

dividhe s̄bi tirobhāve sthāna-prāptih kracit bhavet
 tatra sthitasya tasyeha vāsana saiva jayate⁸⁰
 tadyuktasya vimokṣyāt - ātmāno nivikalpakah,
 anena kramayogena tirobhāva-gato-bhavet ||

Though tirobhava exists in two different modes
 (i.e before and after initiation), existence in the worlds of
 pisāca, etc. occurs to a person because of tirobhava
 which exists even after initiation. (If expiatory rites are
 performed to annihilate the demerit arisen out of
 diffidence in worship etc.) the lingering taints (vāsana)
 like devotion to Śiva, occur to the soul residing in
 the world of kṛavya, etc. On attaining the effect of
 initiation given in due order, the soul residing in the
 world of kṛavya or pisāca, becomes entitled to get release.
 Then it shines forth in its absolute purity. So even after
 initiation which takes place in the order (of karma-sāmya
 malopariṇāka and saktinipata) obscuration occurs to a
 person (on account of violating the rules and st diffidence
 in daily worship).

30-31

manda mandatārā saktih karmasamya vivaksaya
 na punastādrī saktih kṛīavat parināminī ॥
 yataśaktimatassaktih kṛityasamsthāna bhedikā ।
 dvijādi varṇa samśreniṣā vimocayati sphutam ॥
 [iti sūmat- kiranākhye mahātantrā vidyāpāde saktipātāpatalah pañcama]

Based on the grade of Karmasamya, saktipāta occurs in two ways - manda and mandatārā. Anugraha sakti does not change again into tirodhāna. It is not like the transformation of milk into curd. In whichever way Siva, the possessor of saktis, turns towards His functions, Sakti also acts in the same way and thus it seems to occupy different places of existence. Sivasakti grants release to the souls by making them born in the graded castes like brahmin, etc.

[This is the chapter on saktipāta, the fifth of the knowledge-section of the Kiranāgama mahātantrā]

ATHA DĪKṢĀKARMAPATĀLAH

(Then, the chapter on dīkṣā)

82

Gaudah -

sarvānugrāhakoh prortah sivah paramakāranah ।
 dvijādayastu ye varnāḥ nyūnādikatayaḥ sthitāḥ ॥
 samiskāroḥ pi tathaivesām syāt phalamevaṁ na kimi bhavet
 samiskāro vā tathaivesām nyūnādhika-gatiḥ kaltam ॥

Garude -

It is said that Siva, the primary ground for existence, is of ^{the} nature of favouring all the souls. People belonging to the four primary castes (like Brahmin, etc.) are in unequal levels. Even the purificatory rites ordained for them are of the same nature (i.e., they are also in unequal levels). Why is not the same fruit or purpose as achieved in dīkṣā, through other (Vedic) samiskāras? If samiskāras enjoined in the Vedas and dīkṣā are of same and equal nature, then how does this inequality in fruits arise?

Bhagavān

na jatrena-saṁsaya samiskārah prāṇino mataḥ ।
yadi jatēstadekasmīn dīkṣitoś khila dīkṣanam ॥
prāptam tēna jatēstu jadatvāna tanormataḥ ।
cimātvanugrahaḥ proktassanānugraha kṛcchivah ॥

The Lord said :

It should be regarded that this consecration, namely initiation, is not performed considering the position of caste or body of the embodied soul. If initiation is to be for a particular caste, then it means that if one person is initiated, all persons belonging to that particular caste are deemed to have been initiated. (But this never happens). Therefore, initiation is not for caste; it is not even for body, because it is, the body is inert. By initiation, only the consciousness of the soul gets favoured (i.e., intelligence gets unveiled). (In spite of all the differences in castes and bodies, it is to be noted that) Siva is the bestower of grace on all (irrespective of castes).

Garudah -

sa varanugraha-kartritvāt - bala-baliśa-bhoginam !
 Kartauroṣ nigraho dera sa ca samiskāra purarakah ॥
 samiskārenāiva muktissyāt - prakta lāntre yada tada !
 kriyā-jñāna-~~vratā~~ vratadīnām - upāyānām ahetutā ॥

Garuda -

When it is enjoined in the scriptures that Lord Siva,
 being an all-favouring authority, grants release for
 those who are youth, ignorant, addicted to enjoyments
 and old, only after they have been initiated, then it
 implies that all other means like rituals, study of scriptures,
 vowed observances etc., remain purposeless.

Bhagavān -

ye yathā samishtitāstārksya tathāivēśah prasādakrt !
 kecicchāstra-kriyāyogaś- teṣām muktistathāvra hi ॥
 jñānayogaśtathā cānye caryāyogaśtathāś pare !
 esāmeram yaduktam syām-moksām tenaiva yogayet ॥

The Lord said -

Those who are to follow certain means of attaining release, for them the Lord bestows grace only through those means. Some persons are entitled to follow in the ritualistic path and they attain release only through that path. Some others devote themselves to the study of divine scriptures and some others engage themselves in divine services (carya) which seem appropriate to them. Thus whichever path is suited to their competency, only through that path release is granted for them.

9-10 (a)

anyathā sthitibhangah syat sthitiscokta sivagame ।
tadabhaवान्ना कास्चित्स्यत तेवयम् नियमस्थितिः ॥
सर्वानुग्राहकत्वेन स्थित्युपाया विवर्क्षया ।
नामासंकृतादेवा यथा कास्चित् प्रसाध्यते ॥
दुरास्थैर्-मन्त्रामुख्यािस्ते लावत्-कर्माक्षयास्त्रिह ।

(All means are leading to the goal of mukti). If this is not so, there arises a breach in the law of existence. In the Sivagamic scriptures, rules pertaining to these paths are ordained. If the means are not provided for, there is no way to reach the end. Therefore these steady

observances of religious obligations are meant only for the attainment of mukti. Mindful of these different means, the Lord exists bestowing grace on all. In the same way as by mere calling by names of persons standing at a distance, some persons are able to be favoured by them, so the initiated persons are able to make ineffect their bonds of karmas by incantation of important mantras (like brahma mantra and anga mantra).

11(b) - 12(a)

Ganudah -

āśeṣapāśa-viśleso yadi devasya dīkṣayā ॥
yatayāṁ auṭhanispattau katam-syāt-vapusasshthiḥ.

Ganuda -

On the completion of dīkṣā processed by the Lord, if the entire bonds get separated from the initiated person and if the final goal (mukti) issues from the process, then how is it that His body still continues to exist? (He need not be in an embodied state).

12(B) - 14

Bhagavān -

jatayām ghaṭanispattau yathā cakram bhrāmatyapi ॥
 pūrvasamiskāra-samisiddham - tathā vapuridam smṛtam,
 aneka-bhārikāṁ karma dagdhābījamivāṇulbhīḥ ॥
 bhrātāyadapi samruddham yenaś rābhadhamidam vapuh ।
 karmanā taddhi - bhogaṇa kṣayamāyātyasamśayah ॥

The Lord said -

In the same manner as even after a pot is taken out, the potter's wheel keeps on whirling round, so his body continues to exist (even after dīkṣā) due to the residuary force of Karma. Just like a seed that is burnt is made ineffective for further growth, so the Karma acquired over a series of births is destroyed by the power of mantras. The Karma to follow is also destroyed by them. The Karma by which the present body is caused is destroyed only by experiencing its consequences. There is no doubt with regard to the cause for the existence of body (even after initiation).

deha-pātē vimuktisyāt - sadyo-nirvanāśpi vā 1 88
 Kāryā-nubhissadā siddhi-stena te sivayoga-kāḥ ॥

The initiated one gets release shedding his body (if it is of *asadyo nirvāna dīkṣā*). If the initiation is of the kind of *sadyo nirvāna dīkṣā* which is always accomplished by proper rituals and mantras pertaining thereto, he remains harnessed ^{at once} with Śivatra.

Garudah

pāsamuktasya yacchihnamī svalpa-maṇyatra kīm na tat 1
 dīsyate bhakti-cihnamē na ca cihnamī kracit-sphutam ॥
 sphutam yatra kracit-dīṣṭamī tatrāpi vyabhicārataḥ 1
 prāgukto yojagastasya tadukto grāha-pūrvakāḥ ॥
 vibhūtrāttasya no grāhas-tathā mūrtatayāśpi ca 1
 mahānātra virodhassyāt-kathāmī tadbrūhi me hara ॥

Garuda -

Nothing of the symptoms that appear for a person released from bonds is seen outwardly in *asadyo nirvāna dīkṣā*. If it be said that it is seen by his devotion to God, etc., the same indication has already been seen

when Sakti ~~was~~ descended on him. (So devotion is not to be taken as a consequence of dīkṣā). Thus with 89 regard to indications, there arises a defect of deviation (vyabhicāra doṣa). Moreover it is said that the soul is harnessed with Sivatra. In that case it means that the soul is of the nature of being grasped. Since it has already been told that the soul is pervasive, the act of grasping as such, is not possible. If it is really grasped, then it would mean that the soul has certain concrete form. O, Lord Hara!, thus there arises a contradiction (How is it to be reconciled?).

Bhagavān -

tacchnam vasaṇā nistham tatkarmanyavikalpanam |
 tatra tasya katham caitat - svalpenāpyanumiyate ||
 tacchnamādirantena yadi tasya sepuṣkalam |
 aryabhicārah katham tasya vasaṇāhita-caitasaḥ ||

The Lord said -

The supposed indication is still shrouded (or situated) by the lingering impurity, mala. Even his karmas stand unaltered (and he has to experience its fruits). When he is so, how could the indication like omniscience be conceived in him even in the least measure? When these indications are fully effected, he attains complete perfection. When his consciousness stands shrouded by vasaṇa, how does, then, the alleged defect of deviation arise?

vāsanāśpi kriyāmūlam sāśpi tatrānugā bhavet । a¹
 vibhutvāt khe yathā śabdo hyamūltośpi viso yathā ॥
 grhyate mantrasaktyaś sau vācyastacchaktiro guruh ।
 vācya-vācaka yogenā jñeya mantrānarah khaga ॥
 c iti śūmat-kiranākhye mahatantu vidyāpāde dīksākarma pātalaśastha

The lingering impurity is due to his habitual acts ; it always
 goes after one's own usual practices . In the same way as sound is
 grasped from ether (both being pervasive) and by the word ' poison ',
 the hearer conceives the power of death , so by the power of mantra
 the soul remains to be grasped . It must be understood that the
 relation between the soul and mantra is like the relation
 between word and its sense .

(This is the chapter on dīksā , the sixth of the knowledge-
 section of the Kiranāgama mahātantrā)

ATHA MANTRAPĀTALAH

(Then the chapter on mantras)

92

Ganudah

mantrānām kīm sivo vācyassaktisstāyādanavōspī vā
trayamekātā vācyam vā virodhos tria prāyātate ॥

Ganeda -

What is the expressed sense of mantras? Is it Siva or Sakti or Mantrēśvara? Or, do all the three aggregately exist as the principal sense of mantras? Since there seems to be inconsistency in the statements of scriptures, kindly explain to me about the nature of mantras.

2

Bhagavan

sivo nimittabutastu saktiāsau prāyātyanūn ।
tritayam vācyamaptyatra na hyekena vinetarat ॥

The Lord said:

Being an efficient cause, Siva directs Mantrēśvaras through His Sakti. Therefore it should be understood that all the three - Siva, Sakti and Mantrēśvaras, exist

as the expressed sense of mantras. Without the presence
of one, other two do not exist with regard to the ^{or 3}
functional characteristics of mantras.

3-4

yataudanam bacaveti kenābyukto / nya eva tu 1
karoti bacanam soś bi kāsthadi karanaṇayutah ॥
sivasya hetukarṣṭram kāraṇatvam-athānuṣu 1
kāraṇatvam tathā saktrevameṣāmiśi sthitih ॥

When a cook is asked to prepare food, he cooks the nice collecting the fuels like fire-wood, etc. Even so, agency is with Śiva; the nature or purpose of cause is with mantrisvaras and instrumentality is with Sakti. Thus all the three are intimately associated with mantras.

Cook stands for Śiva; fuels for Sakti; and food for mantrisvaras.

5

yathā tantrīgatamī geyamī paunusamī vyajyate sphutamī!
saṁsaktistathānurā vyanakti sakalāmī kriyāmī!!

In the same way as a lutonist clearly manifests the melody contained in the cord of a lute, so Sivasakti, the indwelling power of mantras, brings forth the effects of all the activities undertaken by any aspirant who employs these mantras.

Ganudah

yadyeramī samishtitassos nūśivo vācyatramāgataḥ ।
saktibyavinābhāvāt - kalpitairanulhiśca kīm ॥

Ganuda -

It is said that Mantrēśvaras are of the nature of
kāraṇatva of mantras. Let Śiva alone be the expressed
sense of mantras; or let Sakti also, since it is the
inherent power of Śiva, be the expressed sense. Why
should Mantrēśvaras be considered ~~as~~ along with
Śiva and Sakti?

7-~~8~~ (a)

Bhagavān

mantrānām chedanām proktām bandhanām kīlanām
tādanām śhedanām tṛptiśōṣanām ningalāngalam ॥ [vadnah]
evamādīnu cānyāni tena teṣāmī kīmatmanah ।
Saktinnyāmikā teṣāmī arūnāmīti bodhīnī ॥
tasmāt - kalbyāñavastarkṣya muktrā śivaparigrahah ।

The Lord said -

The functions of mantras are manifold. Different
mantras are designed for different purposes like
breaking down, confining, piercing, killing, flogging,

creating dissention, contentment, desiccation, freeing, chaining, etc. Thus there are so many functions ^{9b} assigned to mantras. How do the souls ^{are} benefitted by these mantras of variegated nature? For them, Sakti is the guiding or governing power. Sivāsakti instructs Mantrēśvaras. Therefore, with regard to the sense, Mantrēśvaras are also considered along with Siva and Sakti. These Mantrēśvaras, relieved completely even from adhikāra-mala stand to be absorbed by Siva.

9(b) - 10(a)

Gaudah

sarva evoditā mantrā yatkityamīha kuvate ॥
kimapeksam prakurvanti neti vā vada me sphutam ।

Gauda -

Employing the mantras which are thus well grounded in the scriptures, all the rituals to be done here are brought to consummation. (Now, there is a doubt). Whether the fruits of previous karmas are taken into account or not by the Mantrēśvaras? Kindly explain to me for clear understanding.

10 (b) - 12

Bhagavān -

na hi teṣāṁ nimittam tu nirapeksānāṁ matāḥ ॥
 jñānoktyāpyanumantarya dastadeha-vidarāṇāḥ ।
 karmanascodaka proktā dīkṣā samaya samsthitāḥ ॥
 tenāpeksām na kurvanti dvijāntyaya-nidarsanāt ।
 vidhimekamapeksante sampūrṇāvayavam sivam ॥

The Lord said -

There is no reason for considering the fruits of previous karmas. It is to be observed that Mantrisvaras are not taking into account the consequences of merit and de-merit. It is seen that a dying person (whose death occurs according to the āyuhṛiada karma) is made to continue his state of embodiment by the power of mantras. So it is ascertained by the scriptural statements (that mantras are not related to the law of karmas). What is to be understood is that only the initiated person's activities are directed or urged by the mantras. The consequences of previous karmas having already been in

effect, as it is evident from the soul's embodiment in castes, ^{ranging} from brahmin to the lowest caste. So it is clear ^{q8} that Mantrisvaras do not consider the effects of previous deeds. Mantrisvaras consider only the prescribed rules of employing mantras, their purity and perfection and their auspiciousness.

13

Garudah

ekaryotkāpanam dṛṣṭva dṛṣṭaryanyasya naiva tat |
abhicārocca-mantranām sthitam karma kālīnam na tat ||

Garude -

Bringing about the continuity of existence by the power of mantra is seen only on some occasions. But in some cases failure is seen in this attempt. Moreover, it is also seen that the employment of mantras for malevolent purposes results in the worst effects (which should not have taken place with regard to a virtuous person). Therefore how is it acceptable that Mantrisvaras are not considering the effects of previous deeds?

14 - 16

Bhagavān -

mantrāṇām niyatā saktividhānam niyatam yataḥ
 kṛtsnakarmakarā yeṣṭa vaikalyānnahi tatphalam ॥
 sāmagrī sakalā yasmin kurute dharma sādhakam
 tatrāpi saktimātmīyām mantrāḥ prakhyāpayanti te ॥
 na hi cintyāstu te mantrāssṭūla-sukṣma-vinasivārah ।
 kṣanādraktasitāśveta bhavanti vidhicoditāḥ ॥

The Lord said -

for the reason that the limiting power (niyatā sakti) always constraint the mantras , it is to be realized that where the activities accompanying a particular employment of mantras are completely carried out , there results the expected result. If there are some discrepancies , the expected results do not come out. Where the preparatory rites are perfectly done , then the mantras are capable of bringing about the desired effect. Even in the case of abhicāra , the ^{evil} effect is ~~due~~ only due to the power of mantras and not due to the power of previous Karma. Mantras make well-known their own capacities. The nature

of mantras is not to be comprehended from one standpoint. They are subtle; gross; unterminable. Augmented by the ¹⁰⁰ prescribed rules they change their forms ^{very?} very quickly. They become to possess the forms of various colours like red, black, white, etc.

17

Ganudah

nityatvam yadi mantrānām rūpabhedah katham sthitah ?

rūpabhedo yadā tesām anityatvam prasayyate ||

Ganuda -

If mantras are held to be eternal, then how do the differences in their appearances occur? When these variegations of appearances are ascribed to mantras, then it implies that they are not eternal. (Anything which has a concrete form undergoes termination. So also with mantras).

Bhagavān -

Kamadāste tathāvoktā nucinūpānukarinah , 101

yadr̥śī sādhakasyecchā tathā ss tmanām prakurvate //

yā sa teṣām ca cīchaktissās nyathā naiva jāyate

svalbhāvoṣ yam bahindr̥sto mantrānām natīrat-khaga //

The Lord Said :

Since these mantras, appearing in similarity with certain resplendent forms, yield all the desired purposes, they are thus supposed to have (different forms). Whatever figure an aspirant likes to contemplate on, the mantra makes itself to appear in the guise of that form. The indwelling power of the mantra is the Lord's cit-sakti (without whose impelling power the form of mantra cannot be manifested. Essentially, these forms of mantras are seen outwardly (with respect to mantras); these are like various disguises of an actor.

102

80-21

Kṛkalāso māhan yadvaddṛṣṭo ऽस्मि बहुरूपद्धते । 102
kenāpi ketunā tadvacca na सक्तविनाशेता ॥
evam mantrastu vākyena श्राद्धेयास्ते यत्प्रोतिष्ठा ।
viceranti सिवेच्छातास्त्रोदिता निखile ऽधरामि ॥

In the same way as a big chameleon, essentially being one, takes multi-coloured forms due to some reason or other, so the essential power of mantra is one and it is to be held that it is eternal. Thus it is maintained by the scriptures that mantra, in the form of syllables, presents itself in all the worlds of adhvā, mainly depending on the reverence and belief of the aspirants.

82

Garudeh-

adheramārgassamākhyāto व्यापकत्वाच्चिराया न ।
yadyadhvā kalpyate tasya व्यापकत्वम् तदाहतम् ॥

Garuda -

The path of adhvā is emphatically told. Since Śiva is all pervasive, His adhvā-form is not to be accepted. If adhvā-form is fashioned for Him, then His nature of all pervasiveness gets obstructed.

23-24

Bhagavan -

yeṣāṁ parinateryoneḥ paśūnām bandhakāraṇam ।
 vibhūtīrmohīnī tyagya tadaṭitassivo yataḥ ॥
 sarvagoṣṭhi yathā vṛkṣasskandhādūrdhvam śikhī sthitah ।
 dṛṣṭoṣṭra tadvadeva syam sūddhavadatia vā parah ॥

The Lord said : -

The path of adhvā evolves out of māyā for the sake of binding the souls. Leaving behind the pure māyā (vibhūti) and impure māyā (mohīnī) Siva exists as transcendent Brahman. In the same way as fire is seen only above the ~~upper~~^{though it pervades the whole tree} outer side of the stem of a tree, so Siva, being supreme and pure, exists beyond these two mayas even though He pervades them.

gurādhikhyat-paraḥ prakto vibhūtiveśyupacaryate । 104
 bhīvyādīni tattvāni bhogasthānāni dehinām ॥
 bhūranaissaha soddhyani kramayuktā yathā tathā ।
 ekasmādyatparami sthānāni tasmādyanyat-paratparam ॥

Since Siva is eternally associated with the characteristics like omniscience, etc., He is extolled to be more supreme than the released souls who experience the highest Bliss. Though He is all-pervasive, His adhāra-form is figuratively ascribed. For ~~all the embodied souls~~ Tattvas from ~~bhūmī~~ to Siva contain all the ~~worlds~~ material ~~the~~ worlds for the sake of enjoyments of the embodied souls. During the process of initiation, souls are to be consecrated in ^{No.} ~~order~~ ^{order} by contemplating as though they ~~are~~ experience Bhogas concerned with all the worlds of Bhūrādhāra. Each material place is superior to the preceding one.

tāvadyāvat- sivasthānam niyato syam sive layah । 105
 layena gamanam pūrṇasah prortam tasya vishvutivatah ॥
 yathā ūḍḍham suranātām gatām tadgryabadiśyate ।
 tadrat- pūm- vyapadiśyeta tatsthoṣ bi sivatām gatah ॥

[iti sūmat- kiranākhya mahātantra vidyāpāde mantrapatala-saptamah]

In this manner, the soul is contemplatively taken up to Siva-tattva where it gets absorbed. It is said that the soul approaches its final place by the process of absorption, since it is pervasive. In the same way as copper, shedding off its verdigris, shines forth constantly like gold, and thereafter it is called by the name 'gold' only, so the soul, after completely relieved from bonds, is said to have attained Sivatva which is its permanent essential nature.

[This is the chapter on mantra, the seventh of the knowledge-section of the Kiranāgama mahātantra]

106

ATHA BHUVANA PĀTALAH

(Then the chapter on the worlds of Bhuvanādhīra)

106

Garudah

Kṣmādyadhīra sūcītah pūrṇam Bhuvanāśaḥ Śāṅkara!

Bhuvanānām yathā samsthā pramāṇena vada prabho!!

Garuda -

G, Lord Śāṅkara! Earlier, tattvas from pṛithivī to nāda with their respective worlds were pointed out. How do all these worlds have their existence in all these tattvas? Explain to me about these worlds with their magnitude (or extent).

2 - 4

Bhagavān -

adhaḥ kālāntako mudrah samastasthāna-madhyagah!
padmaścordhīramadhoś nantas-tathāśnye kramavartinah
īśvarah pingalah kālah krodheśo jalado balah!
dhanadasśāṅkarascaite mudrakotyā samāvṛtāḥ!
yadruṇpo bhagavān kālastadrūṇpo rddhi samyutah!
tadrūṇpasti uratastīkṣṇah kālopyevam vibhūtimān!!

* The Lord said -

At the bottom of ^{the} macrocosm is the Kālagnirudra
Bhuvana and Kālagnirudra, who is the Lord of that Bhuvana,
exists at its centre. He is surrounded by many deities.

On the upper part of the Bhuvana is Padma and below on
the lower side is Ananta. Śivara, Pingala, Kāla, Krodheśa,
Jalada, Bala, Dhanda and Śākara - These eight Rudras,
each one of them surrounded by one crore of Rudras
Leads to { are there surrounded of Kālagnirudra in the eight
directions (quarters and sub-quarters). These Rudras are of
the same structure as of Kālagnirudra and they are
endowed with rich accomplishments. Thus, Kālagnirudra,
being so energetic because of his gigantic figure,
shines forth with exalted power.

5 - 6

tadgrham kotisankhyātām tajjvālā dasakotayah ।
nirālamibam tadūndhvami tu pañcakotimatam tatah ॥
ekakotyāndabhiśca āhatyonnati-vistarah ।
kotayassaptadasakāḥ Kālagnerbhuvanam mahat ॥

The residence of Kālagnirudra is about one crore of
yoganas in its height. The blaze of his fiery figure is

... just what's a crore
it may does, the Lord goes into such details about
the vehicles?

about ten crores of yojanas. Its smoke, Nirālamba by name, covers a height of five crores of yojanas. The thickness of the lower cosmic wall is one crore of yojanas. Thus the region from the lower cosmic wall upto the great Kālagnirudra bhuvana measures seventeen crores of yojanas.

7- 13

tadurdhram narakā ghorāḥ kṣudrajantu samāśrayāḥ ।
 catvārimisat-samadhikam śatam teṣām prayojitam ॥
 dvāthrimisat-tatra- rājāno rājanāgēśvarāstrayāḥ ।
 rāmavos tigruścānyastamah śītoṣṇata punah ॥
 santāpah kamālākhyāśca kambalo nīlaśubrah ।
 sūchimukhah kṣurāścāva khadgatalavano s̄parah ॥
 kumbhīpāko s̄mbuśāśca taptāṅgārasudāhakrt ।
 taptalākṣāraso kampastrabulepah palāśanah ॥
 uucchvāśāśca niucchvāśastathā yugma mahidhārah ।
 śalmalī kṛutpīpāśākhyah kṛmīnām nicayo s̄parah ॥
 lohastambhaśca vītpūrno ghorā vaitarini tathā ।
 caturbhedagatāstivime ॥
 avīci cordhrvataḥ sarve ~~kumbhīpākaśca rauvarah~~ ॥
 aṣṭābhedāstayo jñeyāḥ kumbhīpākaśca rauvarah ।
 avīciścāva candasthami catvārimisacchatamī matam ॥

Above the region of Kalagnirudra are the worlds of narakas (hells) of dreadful nature which are the ultimate resorts of evil-doers. On the whole, there are one hundred and forty narakas of which thirty-two narakas are prominent. Out of the thirty-two narakas, twenty-nine narakas are called Rāja-naraka and the remaining three are called Rāgarajesvara. The names of the thirty-two narakas are as follows: Raunara, Atiguru, Tama, Śīla, Uṣṇa, Santapa, Kamala, Kambala, Nilaśubraka, Sucīmukha, Kṣura, Khadga, Tālavana, Kumbhipāka, Ambanīsa, Ārigāna, Dāhakṛt, Lākṣārasa, Kampa, Trapulepa, Palāśana, Ucchvāsa, Nirucchvāsa, Yugma, Mahidhara, Sālamali, Kṛutpipāsa, Kṛūnicaya, Loṭastambha, Vītpūrṇa, Vaitarīnt, and Arīci. One hundred and sixteen narakas are equally distributed in four directions, twenty-nine occupying each direction and thus forming a square. The narakas of this square belong to Rāja-naraka group. Above this square plane are three layers of naraka bhuvanas, each one consisting of eight narakas. In the lower most layer of eight narakas Arīci is important; in the middle layer consisting of eight narakas Kumbhipāka is important, and in the uppermost layer consisting of eight narakas Raunara exists in its poposity. Thus the distribution and formation of one hundred and forty naraka bhuvanas should be understood.

14-17(a)

110

exaikasyāntaram jñeyam laksam navati saṅkhyayā ।
 ekalakṣocchritāssarve prāṇinām bādhanaśrayah ॥
 tebhyaśtīniśat sahasrāni nīlambam sthitam matam ।
 īndhvena nava bhavati laksam kūsmānda mandiram ॥
 divyastūbhīrūto ghoraiḥ rudrais cātibalotkataiḥ ।
 navalakṣāntaram gatra saptapātālakam bhavet ॥
 trikhanḍam trijanākūnam hāṭakādhis tītām tādā ।

The intermediate space between the planes of Narakas
 measures ninety lakhs of yojanas. The height of each plane of
 Naraka is about one lakh of yojanas. Above the planes of
 Narakas exists a space called Nīlambā extending upto
 the height of thirty thousand yojanas. The world existing
 above the space of Nīlambā is called the Kūsmānda
 Bhuvana. Its height is about nine lakhs of yojanas. The
 Lord of this Bhuvana is Kūsmānda. In his mansion
 Kūsmānda is seated by surrounded by beautiful ladies
 and dreadful Rudras of mighty vigour. The next region
 that exists above the Kūsmānda Bhuvana is called the
 Pātāla loka consisting of seven pātālas. Each pātāla
 consists of three sections one above the other inhabited by
 three kinds of beings - dānava, nāga and asura. Pātāla
 loka is under the control of Hāṭhakēśvara.

(~~These~~ ^{of these} beings have ~~bad~~ ^{bad} ~~body~~ ^{body} who ~~are~~ ^{are} ~~born~~ ^{born} in ~~the~~ ^{the} ~~united~~ ^{united} ~~body~~ ^{body} of ~~the~~ ^{the} ~~mother~~ ^{mother})

178- 25(a)

111

ādāvābhāsatālākhyam jāmbūnadamatayam bhavet ॥
krūrā nāgāsuṇāstatra nivasanti sukhahoginah ॥
śānikukarna māhānādo namuciśeti dānavāḥ ॥
ananto gulikāściva melāputraśca bhoginah ।
nāgakanya samāyukta nivasanti na duḥkhitāḥ ॥
vikāṭāśūladantaśca lohitāśah palaśanah ।
prāk-khande dānava nāgā dvitīye nāgāśāḥ bare ॥
nivasanti jānakīnā diyastūbhoga samyutāḥ ।
daśalakṣocchrayam jñeyam sahasradāśa vistṛtam ॥
navasahasrakam teṣām antarālam sahasrakam ।
pātālam tu bhavedūndhvam padmarāgadharālayam ॥
prahlādo bhūningavarnāśca vahnijihvāśca dānavāḥ ।
āśuribhissamāyuktāḥ madhyato nāganāyakāḥ ॥
vasukiśārikhapālaśca dhṛtarāstro bhuyangamah ।
divyaiśvanyayuta vyālā bhūmastiśmin sukhāssthitāḥ ॥
vidyummālī tatiyāhvo hiranyakṣasāca te matāḥ ।

The lower most pātāla is called Ābhāsa, which is of the nature of jāmbūna gold. (As said earlier), dānavas, nāgas and asuras are living there with longlasting pleasures and enjoyments. In the lower section are the dānavas whose names are Śānikukarna, Māhānāda and Namuci. In the middle section are the nāgas who are in

in the company of naga kanyas and who live there without ॥२
any trace of misery. They are Ananta, Gulika and Melāputra.
In the uppermost section are the asuras whose names are
Vikata, Śiladanta and Lohitakṣa. All these dānavas, nāgas
and asuras live there surrounded by retinues and ladies
of their own respective nature. They are endowed with
multifarious enjoyments. Above the plane of Ābhāsa exists
Pātāla which is of the nature of ruby. Prahlāda,
Bṛhiṇīvaraṇa and Vahnijihva are the three dānavas residing
in the lower section surrounded by the ladies of their own
group. In the middle section are the chiefs of nāgas whose
names are Vāsuki, Śānikhabala and Dhṛitarāṣṭra. They
are of dreadful nature and being endowed with splendid
wealth they live there happily. Vidyunmāli, Tatijihva
and Hiranyaśa are the names of the three asuras
residing in the uppermost section.

25(b) - 28(a)

vitalam nāma pātālam indranīlamayam tataḥ ॥
śisupālo�ndhakāraśca tārakākhyāśca dānavāḥ ।
atyanta bala bhoga dhyas- tasmin sarpa mahayasah ॥
kambalo svetarāṣṭraś padmascānyo bhuyangamah ।
yamadamīṣṭrogadāmīṣṭraśca viśālākṣaśca bhisamah ॥
ramanti bhoga samipannāśte sahasre samayutah ।

Above the plane of Pātāla exists the pātāla named ¹¹³ Vitāla which is of the nature of sapphire. Sīsupāla, Andhakāra and Taraka are the three dānavas residing in the lower section of Vitāla. They are endowed with everlasting vigour and enjoyments. The nāgas endowed with high splendour and residing in the middle section are Kambala, Svetara and Padma. Yamadāmīstra, Ugradāmīstra and Viśalākṣa are the three asuras residing in the upper most section associated with various kinds of enjoyments and surrounded by thousands of ladies.

28(6)-30

subhagastrikalo nāma tato snyat�at-pusya bhūmih ॥
sutale kāladamīstraśca daityo nāmavayo sparah ।
karkotakah padmanāgo ghantānādaḥ palāsānah ॥
mahodaro mahākāyo mahabāhu balotkataḥ ।
tatra tishṭhanti nindukha nindvandvā nirbhayāmarāḥ ॥

Above the plane of Vitāla is the pātāla named Sutāla which is of the nature of topaz. Danavas residing in the first section are Subhaga, Trikala and Kāladamīstra. Nagas residing in the middle section are Kārkotaka, Padmanāga and Ghantānāda. Asuras residing in the upper section are Mahodara, Mahākāya and Mahabāhu.

They are with mighty vigour and they live there ~~there~~ 14
free from misery, pairs of opposites (like heat-cold etc.)
and fear. They are immortals.

31- 32

mahātalami tu yannāma nūbyalbhūmimayam tataḥ ।
dundubhistārakākhyasca suparnoṣtha balānvitah ॥
dhanan̄jayassakālaśca bhadro nāmā bhimānakāḥ ।
jvālāsyo vāmanograsaśca vasantyugra ratipriyāḥ ॥

The next pātāla named Mahātala is of the nature of silver. The mighty danavas residing in the lower part are Dundubhi, Tāraka and Suparna. The proud nāgas residing in the middle part are Dhanan̄jaya, Sakāla and Bhadra. Asuras who appear dreadful and who are fond of pleasures residing in the upper part are Jvālāsyā, Vāmana and Ugra.

33- 35 (a)

pātalam nāma yaccānyat savaratnāñcitarī bhavet ।
śankhodaro bṛhadbhogo jvālāmalo māhasurah ॥
durdarśano durmukhaśca svetabhadro mahoragah ।
meghanādoṣṭhānasāśca bhīmo bhūmaparākramah ॥
vicitraisvarya sampannas-sudhānna-rasa-samyutah ।

The next region named Pātala is embellished
with all kinds of diamonds. Śārikhodara, Byhadbhoga
and Jvālāmāla are the dānavas of the lower section.
Dundarśana, Durmukha and Svetabhadrā are the nagas
in the middle section. Meghanāda, Althāsa and Bhīma
are the asuras in the upper section. All these inhabitants
are endowed with multifarious wealth, nectarine food
and nectarine drink.

35- 38(a)

anyadrasatalam nāma sarvesāmuparisthitam ||
muklaphalamayī bhūmistasmin bhuvana bhūṣitā ||
dīrghikodyānapuspāḍhyā hemaprakāra-torāṇā ||
nasāyanānnastrīyuktā siddhadhvaya samākula ||
tatrāस्ते sa bali ruddho harinā vāmanena tu ||
takṣako nāgarājaśca rohitakṣaśca rākṣasah ||

Above all these pātalas exists Rasātala which is of
the nature of pearl and which is embellished with ornaments.
It is full of lengthy gardens abounding in various kinds of
flowers; it is full of ornamental arches and golden
ramparts. Those who live there are enriched with
nectarine food and are surrounded by beautiful ladies.

They are innervated with the accomplished
spirituous liquor. Bali, who was once impeded by
Vamana (an incarnation of Hari) is the danava of
lower section; Taksaka is the naga of the middle section
and Rohitaksa is the asura who lives in the upper
part of Rasatala.

38(b) - 40

urdhvam kāniṣṭha pātālam astalakṣamitam tataḥ ॥
nīhata dānava ye tu purah pratiyugeyuge ।
tastu tebhyaśamākṛṣya sthāpita hāthakāgratāḥ ॥
pātāla kanyakordhvē te dasalakṣamitam tataḥ ।
tas�ordhvam navalakṣaśte sthitam vai hāthakesvaram ॥

Above the last pātāla (namely, Rasatala) is a region
extending upto eight lakhs of yojanas. At the termination
of each yuga, these danavas, nagas and asuras are
absorbed and at the beginning of each yuga they are
again created. Above the last pātāla, at a height of
ten lakhs of yojanas is established the residence of
Hāthakesvara, measuring nine lakhs of yojanas. The
aforementioned danavas, nagas and asuras are
under the control of Hāthakesvara.

tatgr̥ho hemaratnādhyo dīryastībhogabhusitah ।
 tad dhyāna jayayuktā ye tadbhogam prāpnūvanti te ॥
 pātaladvārapālatvam tacchivenāsyā kūrtitam ।
 Hāthāt-bhinatti citrāni tēmāsyam hāthako matāḥ ॥
 pūrvodita pramānenā sthitāḥ pātala-saṅgrahāḥ ।
 atosstāśetī laksāni dve ca kotipramanastāḥ ॥
 Bhūprsthām sakatahena kotimānenā tatsamam ।
 evamekākārtam sarvam pañcasatkoṭayassthitāḥ ॥

The mansion of Hāthakesvara is embellished with gold and diamonds. He is seated there surrounded by beautiful damsels; shining forth with his ornaments, He exists there endowed with various kinds of enjoyments. Those who contemplate on him and do incantation attain the same pleasures as endowed with Hāthakesvara. Since he violently breaks down to pieces all the worlds under his control at the end of each kalpa, he is called Hāthaka. Thus the seven pātalas exist with the aforementioned extent. Above the region of pātala-loka, the hinder part of the earth measures two crores and eighty-eight lakhs of yojanas. So, it is said that the total height from the Kālagnirudhalbhuvana to the ~~red~~ centre of the earth is equal to fifty crores of yojanas.

Bhūlokastatra vikhyātā-sapta-dvīpānavaṇitāḥ ।
 jambūśākāḥ kuśāḥ kauñcaśālmali ca tathā parah ॥
 gomedah puṣkarākhyāśca sapta-dvīpāḥ prakūrtitāḥ ।
 kṣāraḥ kṣīrodadhiśarpiṇikṣur madya - payonidhiḥ ॥
 tatassvādūdakodanvān tasmāt - dvigunastitāḥ ।
 laṅgayojana-vistīrṇam jambūdvīpam samantataḥ ॥
 narakhaṇḍam ca tat-jñeyam merumadhyam suparvatam ।

(Now a description of Bhuloka is given)

The earth is surrounded by the seven continents (dvīpas) and seven oceans. The seven continents (dvīpas) are: Jambū, Śāka, Kuśa, Kauñca, Śālmali, Gomeda and Puṣkara. The names of the seven oceans are: Kṣāra, Kṣīra, Saṇpi, Iku, Madya, Payonidhi, and Svādūdaka. With regard to these dvīpas and oceans, it is said that each one is twice the size of the previous one. (Thus, if the extent of Jambū dvīpa is one lakh of yojanas, that of Śāka is two lacs and so on). Jambū dvīpa is about one lakh of yojanas in extent. It consists of nine divisions. At its centre is the great mount Meru.

sa merurhemasāmbhūtisśarāvākṛtimastakah ॥
 pravīṭasśodasādhastat - sahasrāni savarulah ।
 uccheyena sahasrānām aśeṭicaturyathā ॥
 tribhissringais samāyukto nukma - kāñcana - ratnayaiḥ ।
 kuśnasya rājatamī śringam sauvarnam brahmaṇo matam ॥
 ratnayam śāṅkaram sthānam tadadhoś mara samiṣṭitih ।

The mount Meru is equipped with golden treasure and its head (summit) is like a shell or shallow dish. Its height is about one lakh of yojanas. About sixteen thousands of yojanas of Meru has gone deep into earth ; the rest of it, measuring eighty-four thousands of yojanas is above the earth-plane. Meru has three peaks of iron, gold and diamond. Out of these peaks of different colours, that which is of silver belongs to Vīṣṇu (Kṛṣṇa) ; that of gold is owned by Brahma and that of diamond belongs to Śāṅkara. Below their residence is the place where the immortals live.

sthitāś maravati purve buri cendrasya hemaya ॥
 tejovati sthitagneyyām vahnah kamala - lokaḥ ।
 vairasvati yamasyāpti daksineś nyana sannilbha ॥

rākṣorati ca nairṛtyām nirṛteḥ kṛṣṇa-lohavat । २०
 vārunyām śuddhavatyākhyā varunasyendu sannibhā ॥
 vāyave gandhavatyākhyā vayormarakatātmikā ।
 uttare sarvaratnākhyā Kubherasya mahodayā ॥
 yaśorati sthitā sukla harasyeṣānagocare ।

Around the mount Meru, in quarters and sub-quarters
 are the cities of specific colours owned by the dik-palakas.
 In the east is Amaravati of golden colour belonging to
 Indra. In the south-east is Tejovati of lotus-red colour
 belonging to Agni. In the south is Vaisvavati of black
 colour belonging to Yama. In the south-west is Rakṣorati
 of black-red colour belonging to Nirṛti. In the west is
 Śuddhavati of yellow-white colour belonging to Varuna.
 In the north-west is Gandavati of green colour belonging to
 Vāyu. In the north is Mohodaya of the colour of
 all kinds of diamonds belonging to Kubhera. In the north-
 west is Yaśorati of white colour belonging to Gaṇa.

55(8)- 59

meroscāira catudikṣu sthitāstrame mahānagāḥ ॥
 pūrasmin mandaro nāma daksine gandhamādanah ।
 vibulah pāscime gneyassupānsrāscottare sthitah ॥

Kadambā mandare jñeyo jambūssā gandhamādane । २१
 áśvattho vīpule jneyassepārīve ca vata matah ॥
 sarāmisyupavānānyatra pūrvāścāruṇodakam ।
 mānasam daksine jneyam ūtoddam pāscime matah ॥
 mahābhadrāmūltaratas-tatāścaitharathāni vanam ।
 nandanam tu vaibhrājam dhṛtaśamīnam kramāt-sthitam ॥

On the four directions of Meru, there are four great mountains. The mountain Mandara is in the east, Gandhamādana is in the south, Vipula is in the west, and Supārīva is in the north. (These four mountains are collectively called Viśvākarma mountains.) Each mountain has got its own significant tree. Mandara has ^{the} Kadamba tree; Gandhamādana has ^{the} jambū tree; Vipula has ^{the} áśvattha tree and Supārīva has ^{the} vata tree. In the same way, each mountain has got its own garden and lake. Mandara has got a garden named Caitraratha and a lake Aruṇodaka; Gandhamādana has got a garden Nandana and a lake Mānasa; Vipula has got a garden Vaibhrāja and a lake ūtoda; Supārīva has got a garden Dhṛta and a lake Mahābhadrā.

60-63(a)

tatā daksinato meroh sthitam et naga traya m ।
niṣadha hemakūtaśca himavānī viṣṭah ॥
merorūtaratos drīṇāmī tītayam cāpi samsṛhitam ।
nilaśveto giriścāiva śringavān nāma cāparah ॥
sa haśadvaya visternās samudrāvadhyo matāḥ ।
mālyavān purvato merosstilo yojena saṅkhyayā ॥
sa haśa vistitastarkṣya gandhākhyam pāścime tathā ।

122

To the south of Meru, there are three mountains - Niṣadha, Hemakūta and Himavān. To the north of Meru are the three mountains - Nila, Śveta and Śringa stretching upto the ocean and having a breadth of two thousands of yojanas. To the east of Meru, the mount extends upto one thousand yojanas and to the west of Meru, the mount Gandha exists.

63(b) - 67(a)

nagān naga ntaram yacca taddesō varṣa ucyate ॥
himavat sindhu madhyasthami phānatam cāparat sthitam ।
sa haśa nava saṅkhyātāmī varṣam kimpuruseam tathā ॥
tadavaddhemakūta syostarato himavat gireḥ ।
dingham tacca samākhyātāmī tatastaddhari samijñakam ॥
uttare hemakūtasya daksine niṣadhasya ca ।

prāk pramāṇam tu tamroh Bhadrāśvam pūrvato bhavet ||
abdhimālyavatormadhye caturāśrami samantataḥ | 123

The intermediate region between two mountains is called Varsa. The region between Himācala and the southern ocean is called Bharata varsa whose extent is about nine thousand yojanas and which is like a bow. The region between Himācala and Hemakūṭa is called Kimpuruṣa Varsa whose extent is about nine thousand yojanas. The region between Nisadha and Hemakūṭa is called Hari varsa extending upto nine thousand yojanas. The region lying in the east of Meru is called Bhadrāśva, which extends between Mālyavan and the eastern ocean.

67(8) - 71

meroh pāscimato jñeyam i ketumālam tu tādṛsam ||
gandhādryādēssamudrasya madhye madhye ilāvṛtam |
sumerōśca cadurdikṣu navasāhasra vistṛtam ||
sumeroh pāśvataścāstau sahasrāni ca tatpunah |
param hiranyakam tasmāt dirgham kimpuruṣam yathā ||
sumeroruttare kāmyo nilāśvetādi madhyagah |
srīgādrisvetayormadhye ^{svetādūndhvam hiranyakam ||}~~gobhadradossine kitthi +~~
srīgādreruttare jñeyo jaladherdakṣine kuruh |
candrārdhavat tu tat jñeyam Bharatam kūrtitam yathā ||

To the west of Meru and between Gandhamādana and the eastern ocean lies Ketumala varsa. Glāvita varsa ¹²⁴ also lies between Gandhamādana and the eastern ocean. On the side of Meru, lying between Srīga and Śveta mountains is Hiranyaśa varsa which, like Kimpuruṣa, extends upto nine thousand yojanas. Kāmya varsa is to the north of Meru and it lies between Nīla and Śveta mountains. Kuru varsa is the one which has Srīga on its north and the ocean on its south. It is like the half-moon. Then, a description of Bharata varsa (follows):

72-74

Bharatam tatpunarjneyam navakhaṇḍayutam tataḥ ।
indrasanijñah kaśeṇa ca tāmravarno galbastimān ॥
nāgassau myaśca gāndharwo vārunaśca kumārikā ।
tatasudīnghe kanyākhye dūrpe varṇacatuṣṭayam ॥
sesāni mlecchayuktāni satapañcāyutam ca ^{tat} ~~yāt~~ ।
tadyogana sahasrāni samlecchānūtarāni tu ॥

Bharata varsa consists of nine divisions. They are: Indra, Kaśeṇa, Tāmravarna, Galbastimān, Nāga, Saumya, Gāndharwa, Vāruna and Kumāri. Upto the extent of Kumāri dūrpa, people belonging to the four principal

castes are inhabiting. In the rest of the land extending about five hundred crores of yojanas, barbarians and ¹²⁵ other people live.

75-78

mahendro malayassahyaśūktimān- rukṣaparvataḥ ।
vindhyaśca pāriyātraśca saptaitē kula-parvataḥ ॥
avāk himavataḥ kṣāraśatāni nava tasya hi ।
atikramya tathā sonyāni dūrpanī sukhadāni tu ॥
angadūrpaṁ samākhyātā ca malayam-sankhasamijñakam ।
kumudam vārasamijñām ca malaye malayācalah ॥
tat yā pāde hemajā lankāpuri krūralayā mata ।
evam samāsataḥ proktam jambūdūrpaṁ idam khaga ॥

There are seven kula parvatas in Bharata varṣa. They are Mahendra, Malaya, Sahya, Śūktimān, Rkṣa, Vindhya and Pāriyātra. Being in front of Meru and Kṣāra ocean and distributed through the extent of nine hundred yojanas are upa-dūrpas which are capable of giving pleasures to all. Malaya, Sankha, Kumuda and Vāra are the important upa-dūrpas. Malayācala is in Malaya dūrpa at the foot of which lies the golden hued Lankha. It is the place of dreadful persons. Thus, a short account of Jambū-dūrpa is given.

79-82

126

tasyaiva laksamātrasya kṣārodastatsamo bhavet
 kṣārodat̄ dirgūnah kṣīrah kṣīrodādādhī samyñākah ॥
 dadhnasca sapisamyñāśca tasmācca dirgūno rasah ।
 rasāttat̄ dirgūnam madyam tasmāt̄ svādūdakam tathā ॥
 jambūdirūpat̄tathā śākāśākāt̄ kuśasamyñākam ।
 kuśāt̄ kramūcāni vīnīdiṣṭāni kramūcāttacchālmalitī ca ॥
 tasmāt̄- gomedāsamīñāśca gomedāt̄ puṣkarām tathā ।
 āpāsvādūdakam tathā tato bhūmirhīrṇmayī ॥

Jambū dūpa is about one lakh of yojanas in its extent.
 The kṣāra ocean (ocean of salt) encircling Jambū is also
 of the same extent. Beyond the kṣāra ocean is kṣīra
 (milky ocean), its extent being twice that of kṣāra.
 Dadhi (ocean of curd), whose extent is twice that of
 kṣīra, lies beyond the milky ocean. Sapī (ocean of clarified
 butter) lies beyond dadhi and its extent is twice that of
 dadhi. Beyond sapī lies iksu (ocean of cane-juice), its
 extent being twice that of sapī. Beyond iksu is madya
 (ocean of wine), its extent being twice that of iksu.
 Svādūdaka (ocean of pure water) is beyond madya. Similarly,
 the seven dūpas are to be known in due order. Jambū, Śāka,
 Kuśa, Kramūca, Śālmali, Gomedā and Puṣkara are the
 seven dūpas. Their extends correspond to the extent of
 ?

seven oceans respectively. Beyond the ocean of pure water lies the golden region.

127

83-86

daśakotinītā jñeyā kṛidārtham syāddivaukaśām ।
taśmaccaśāḥ paro jñeyo lokāloka itisātah ॥
sahaśradāśa vistūro dēśanāmāśrayo bhūvi ।
arvāk-lokonalokordhwam lokālokāttamastataḥ ॥
tasyāpi parato jñeyo mātanga vidūmaprakshah ।
yatpramāṇam tu savesām tatpramāṇam samantataḥ ॥
saṭatyārdhena kotinām lakṣaścaikonavimśatih ।
catvārimśat-sahasrāṇi kotisṭhāulyāt kāṭhakam ॥

The extent of golden region is about ten crores of yojanas. It is meant for the sports of celestial beings. Beyond this golden region exists the mountain Lokāloka (i.e Cakravāla giri) extending upto ten thousands of yojanas. Beyond this dark place is Matanga in its coral brightness. The total extent of Lokāloka, dark place and Matanga measures thirty-five crores nineteen lakhs and forty thousands of yojanas (35, 19, 40, 000). The thickness of the encircling wall of macrocosm is about one crore of yojana.

tiryak-medini paryantam sata koty ardha vistritam ।
 Bhūr bhūvaśvar-dhūrvāntam syallakṣapañcadaśānvitam ॥
 pañcasītis ca laksānam koti drayam maho bhavet ।
 kotyastakam jano jñeyas-tapo dvadasa kotikam ॥
 dasaśat kotayassatyam tasmadūrdhvam pratiśtitam ।
 tasmadūrdhvam bhavet-brahma kotitrayam itah khaga ॥
 tri bhūsca kotibhūvisnu scaturbhūsca rāsh sthitah ।
 brahmāṇḍamūrdhvadah koti koti sthāulyam vivardhitam ॥

Thus, horizontally on all sides from the centre of Bhūloka to the cosmic wall, the extent measures fifty crores of yojanas. Above Bhūloka are Bhūvaloka, Suvarloka, Mahaloka, Janaloka, Tapoloka and Satyaloka. The total height from Bhūloka to Dhūrva loka is about fifteen lakh of yojanas. The height of Mahaloka is about two crores and fifty laks of yojanas and that of Janaloka is about eight crores of yojanas. Tapoloka has the height of twelve crores of yojanas and the height of Satyaloka measures sixteen crores of yojanas. The world of Brahma is above Satyaloka and its height is about three crores of yojanas. The world of Visnu measuring a height of three crores of yojanas is above the world of Brahma. The world of

Hara is above the world of Visnu and its height is about 12⁹
four crores of yojanas. The thickness of the cosmic wall
measures one crore of yojanas. Thus, it may be seen,
that from Bhuloka to Haraloka, the total height measures
fifty crores of yojanas.

91- 93

esu lokesu tishtante bhāskorādyā grahāśubhāḥ ।
nivasanti svāsiddhā vimānasthā mahayasah ॥
Bhūlokādyāvadaṇḍam tu pañcāśatkoṭayo mataḥ ।
kālagnimāditah kṛtvā tadratsaṅkhyaordhvaraśthitā ॥
brahmaṇḍa-dhāraka rudrāśata saṅkhya vikalpitah ।
ekaikasō disāmbhāgo dasa saṅkhyaśthitāstirime ॥

In these lokas exist auspicious planets like Sun, Moon, etc. Resplendent devas and siddhas also live there seated in heavenly cars. The extent from Bhuloka to the cosmic wall measures fifty crores of yojanas. Beginning from the Kālagnirudrabhuvana, each bhuvana whose magnitude has been explained earlier, is placed one above the other. There are one hundred Rudras who sustain the whole Brahmaṇḍa. In each direction ten Rudras exist sustaining that particular direction.

Kapālīśo Ṣyayo buddho vayradehah pramardanah ।
 vibhūtirayayāśāstā piṇākī tridasādhipah ॥
 indrautryam samākramya siddhastatpūjita daśa ।
 agnirudro hutāśi ca piṇgalah khādago harah ॥
 jvalano dahano bṛbhurbhasmāntaka- kṣayāntakau ।
 āgneyyāmī samishitastvete pūjita stena ~~ātma~~ rudravat ॥

* Kapālīśa, Ṣyaya, Buddha, Vayradeha, Pramardana, Vibhūti, Ayraya, Śāsta, Piṇākī and Tridasādhipa - These are the names of ten Rudras ~~who~~ who sustain the eastern direction. They are being worshipped by Indra, the dik-pālaka of that direction and other devas. Agni, hutāśi, Piṇgala, Khādaka, Hara, Jvalana, Dahana, Bṛbhū, Bhasmāntaka and Kṣayāntaka - these are the names of ten Rudras taking possession of the south-east direction. They are worshipped by Agni, the dik-pālaka of that direction.

yāmye martyurharo dhāta vidhāta kartusamijñakah ।
 samiyuktā ca viyuktā ca dharma dharma patissmytah ॥
 yamasya bala mākramya yamenaiwa supūjitaḥ ।
 nīrtimānano hanta kūradīśṭi bhayānakah ॥
 īndhraśeṣho virūpākṣo dhūmralohita daṁśtrinah ।
 nīrtibala mākramya sthitāstenaiva pūjitaḥ ॥

* It may be referred to the next page to know why these

yama, Mrityu, Hara, Dhāta, Veditāta, Kastṛ, Samyokta, 13¹
 Viyokta, Dharma and Dharmapati - These are the names of
 ten Rudras sustaining southern direction and controlling the
 vigour of Yama. They are worshipped by Yama, the dīk-pālaka
 of that direction. Nirṛti, Mārana, Hanta, Kūradīṣṭi,
 Bhayānaka, Urdhvasepha, Virūpākṣa, Dhūmra, Lohita
 and Dharmistri - These are the names of ten Rudras who
 sustain the south-west direction and control the vigour of
 Nirṛti. They are worshipped by Nirṛti, the dīk-pālaka of that direction.

100- 102

Balaśativalaścaiva pāśānsta mahābalah ।
 svetaśca balabhadraśca dirghabāhu jalāntakah ॥
 badabāmukha bhīma ca varunena supūjitaḥ ।
 Sigra laghu vāyu vega sūkṣma stikṣṇah kṣayāntakah ॥
 pañcāntakah pañcasikhah kapardī meghavāhanah ।
 vayoh priyassadā hyete dasānudrā mahābalah ॥

~~Sigra, Laghu, Vāyuvega, Sūkṣma, Trīks~~

Bala, Atibala, Pāśānsta, Mahābala, Sveta,
 Balabhadra, Dirghabāhu, Jalāntaka, Badabāmukha
 and Bhīma - These are the names of ten Rudras of the
 western direction. They are worshipped by Varuna, the
 dīk-pālaka of that direction. Sigra, Laghu, Vāyuvega,

Sūkṣma, Trīkṣṇa, Kṣayāntaka, Pañcāntaka, Pañcasūkha,¹³²
 Kapardī and Meghavāhana - these are the name of ten
 Rudras who sustain the Brahmanḍa in^{the} north-west direction
 and who are loved and worshipped by Vāyu, the dik-pālaka
 of that direction.

103- 105

jatāmakutadharī ca nānāratnadharaś parah ।
 nidhiśo rūparām dhanyassaumyadehah prasāda kṛt ॥
 prakāśoś tra lakṣmīrām prasādassomadevatāḥ ।
 vidyādhīpēśo sarvajño jñāna bhuk - vedapānagāḥ ॥
 sūreśāśvā jyeṣṭhā ca bhūta pālaḥ balipriyah ।
 īśānamāśrītā rudrā īśamitrā imē dāśa ॥

Jatāmakutadharī, Nānāratnadhara, Nidhiśa, Rūparām,
 Dhanya, Sau myadeha, Prasāda kṛt, Prakāśa, Lakṣmīrām,
 and Prasāda - these are the names of ten Rudras of
 northern direction. They are worshipped by Kubhera, the
 dik-pālaka of that direction. Vidyādhīpa, Īśa, Sarvajña,
 Jñāna bhuk, Vedapānaga, Sūreśa, Śāvra, Jyeṣṭhā,
 Bhūta pāla and Balipriya - these are the names of ten
 Rudras of north-east direction. Īśāna, the dik-pālaka
 of that direction is in friendly attitude with them.
 (i.e., ~~he~~ worships them).

jayantah pālako vīraḥ kapālīśo vṛṣadhvayaḥ ।
 sudhīśaścaivograśāv ca śubhra vai lohitaśparah ॥
 viṣṇūśānā mahātmānasukhino martyuvaryitāḥ ।
 samīkṣuvibhuḥ gunādhyakṣas-triyakṣastridasa-vanditāḥ ॥
 samivāhaśca vivāhaśca nabholipshū trilocanāḥ ।
 evam te dasasamijñotā nudrā brahmādhi-devatāḥ ॥

Jayanta, Pālaka, Vīra, Kapālīśa, Vṛṣadhvaya, Sudhīśa,
 Ugra, Śāra, Śubhra and Lohita - These are the names of
 ten Rudras of lower direction, being worshipped by Viṣṇu,
 the dik-pālaka of that direction. These Rudras are
 endowed with pleasures and they are free from death.
 Śamīkṣu, Vibhu, Gunādhyakṣa, Tryakṣa, Tridasa-vandita,
 Samivāha, Vivāha, Nabha, Lipsu and Trilocana -
 these are the names of ten Rudras of upper direction
 protected by Brahma to whom these ten Rudras are the
 presiding deities.

brahmāndam somati kramya jalāni dasa gurum bhavet ।
 amoresam prabhāsam ca naimisam buskaram tathā ॥
 āśādhindindimundica bhārabhūtam ca lākulam ।
 atiguhyāstakam hy etat- jalāvaraṇe samishtitam ॥

134

Then comes jala-mandala which is ten times higher
than the bhūtī-mandala. There are eight bhūvanas in
jala-tattva which are termed guhyāṣṭaka. The names of the
bhūvanas are : Amareśa, Prabhāsa, Naimīśa, Puṣkara,
Āśādhi, Dīṇḍimundī, Bhāralbhūta and Lakula.

III - 112

tejastattvam tadiñdhvami tu tejorūpa janākulam
Hariscandham ca śrīśailam jalpa^{ām} āmrātakēśvaram ||
madhyamam ca mahākalam Kedāram bhairavam tathā ||
atiguhyāṣṭakam hyetat- tejastattve pratiṣṭhitam ||

Above the jala tattva is tejas tattva mandala inhabited by
lustrous beings. Hariscandra, Śrīśaila, Jalpa, Āmrātakēśvara,
Madhyama, Mahākala, Kedāra and Bhairava - these are
the names of eight bhūvanas of tejas tattva. These
bhūvanas are called Atiguhyāṣṭaka.

113-114

vāyutattvam stritam tasmād- daśadhāvṛtya tayasaṁ ||
gaya tathā kurukṣetram nākhalam nakhalam tathā ||
vimalam cāttahāsām ca māhenḍham bhūmamāṣṭakam ||
guhyadguhyataram hyetat vāyvāvaraṇamāṣṭhitam ||

In vāyu tattva mandala which is ten times higher than 135
tejas tattva exist eight Bhūvanas, collectively called 'guhyād-
guhyatara'. The names of the eight Bhūvanas are : Gaya,
Kurukshetra, Nākhala, Nakhala, Vimala, Attahāsa, Māhendra
and Bhīma.

115 - 116

tadūrdhvam bhavati vyoma pañcamam rūpa varitam ।
vastrapādāmī Rudrakotīmī avimuktamī mahālayam ॥
gokarnamī BhadraKarnamī ca svarnākṣamī sṭhānusamīñakamī ।
parīṭāṣṭakamētaddhi vyoma tattve pratiṣṭhitam ॥

Above vāyu tattva exists vyoma tattva which is
devoid of form and ten times higher than vāyu tattva.
The names of eight Bhūvanas which have their existence
in vyoma tattva are - Vastrapāda, Rudrakotī, Avimukta,
Mahālaya, gokarna, BhadraKarna, Svarnākṣa and sṭhānū.
These eight Bhūvanas are called Parīṭāṣṭaka.

117 - 119 (a)

dasadhā tamatikramya syādahānikāna-samīñakamī ।
chagalāndamī diranḍamī ca mākotāmī mandaleśvaram ॥
kālāñjanapuramī caiva śāṅkuñkarnamī sṭhaleśvaramī ।
sṭhuleśvaramī ca vikhyātamī - ahānikāne pratiṣṭhitam ॥
sṭhānṛāṣṭakamīti khyātamī tadūrdhvam buddhi samīñakamī ।

Ten times higher than vyoma tattva is ahankara tattva ()
in which the following eight bhuvanas named 'sthānyastaka'
exist: Chalaganda, Dviranda, Makota, Mandaleśvara,
Kälāñjanapura, Śaṅkukarṇa, Sthalesvara and Sthuleśvara.
Buddhi tattva is above ahankara tattva.

119 (b) - 120 (a)

paisācam rākṣasam yākṣam gāndharvam ca indrasau myakam ||
prāyesaṁ brāhma samyñam ca devayonyastakam matam :

Paisāca, Rākṣasa, Yaksi, Gāndharva, Indra, Saumya,
Prāyesa and Brāhma - These are the names of eight
bhuvanas called devayonyastaka existing in buddhi tattva. ()

120 (b) - 121

buddhi tattvātato gaunam tatrādau cākṛtamī bhavet ||
kr̄tamī ca bhairavamī brāhmymamī vaiṣṇavamī ca kumārakamī ||
aumamī sūkanīthā samyñamī ca gaunamī yogāṣṭakamī matam ||

Above buddhi tattva exists guna tattva, ten times
higher than buddhi tattva. Akṛta, Kr̄ta, Bhairava,
Brāhma, Vaiṣṇava, Kumāraka, Auma (uma) and
Sūkanīthā - These are the names of eight bhuvanas
named yogāṣṭaka existing in guna tattva. ()

tatoṣ vyaktam pradhānam ca mahādevāstakālayam ।
 krodhēśaścandaśamivanta jyotiḥ pingalaśūrakau ॥
 pañcāntakaikavīraśca śikhedaśca sthitāstriha ।
 aryaktāt-rāga tattvam tu śatadhā vyāpya samisthitam ॥
 mahāteja vāmadēva bhavodbhavaikapīngalau ।
 jyotiḥ pīngekṣaṇeśānau bhuvanēśvara eva ca ॥
 angusṭha-mātra sahitā rāgasthā vīryasamiyutāḥ ।
 tathāiva puno jñeyah pradhāna-grhapālakah ॥

()

Aryakta tattva (prakṛti) (is ten times higher than guna tattva). The eight bhuvanas, called Mahādevāstaka existing in aryakta tattva are : Krodhēśa, Canda, Samivarta, Jyoti, Pingalaśūraka, Pañcāntaka, Ekaśīra and Śikheda. Hundred times higher than aryakta tattva exists rāga tattva. In this tattva, there are ten bhuvanas. They are : Mahāteja, Vāmadēva, Bhava, Uddhava, Ekapīngala, Jyoti, Pīngekṣaṇa, Īśāna, Bhuvanēśvara and Angusṭhamātra. The presiding deities of these worlds are endowed with virility and vigour. Purusa tattva exists along with rāga tattva. It is there as the protecting agent of aryakta.

126-128(a)

nāgatattvācca vidyākhyam asuddham paśumohanam ।
vāmadēvaś tilbhūmaśca ugraśca balasamīnakah ॥
śarvesānaikavīraśca pracandaśceśvarah punah ।
umālharta hyayoś nanta ekaścivā śivah punah ॥
vidyā tattvē sāsthitā hyete rudrāscātibalotkataḥ ।

138

Above nāga tattva is vidyā tattva which is impure and of the nature of deluding the soul. There are fourteen bhūmanas in this tattva. They are : Vāmadēva, Tilbhūma, Ugra, Bhava, Śāra, Īśāna, Ekaśvīra, Pracanda, Īśvara, Umālharta, Aya, Ananta, Eka and Śiva. Rudras who are the presiding deities of these worlds are endowed with abounding vigour and they exist in vidyā tattva.

128(b) - 130(a)

tataḥ kālo niyatākhye samputo vyāpya lakṣadhaḥ ॥
yamo hālāhalaścivā krodhano bādabāmukhah ।
ucchusmeśo parāścando mātango gholanipadhiḥ ॥
adharstu samisthitā hyete telbhūśūlaganoś parah ।

Hundred thousands times higher than vidya tattva are kāla tattva and niyati tattva which are co-existent. Yama, Hālāhala, Krodhana, Bādabāmukhā, Ucchusma,

Śā, Para, Canda, Matanga and Ghoranūpadīt -
These are the names of ten Bhuvanas of Kāla and
Niyati tattvas. The presiding deities (Sūlagana) of
these Bhuvanas exist in Kāla tattva. 139

130(b) - 132

Kāla tattvāt - kāla jñeyā laksayuta paricchada ॥
vāma jyesthā ca raudrī ca kālī kalavikarāṇī ।
balavikarāṇī caiva bala pramathānī tattvā ॥
damāṇī sarabhuṭānām tadindhvami sā manonmāṇī ।
Bhuvaneśa samayuktāḥ kāla tattve vyavasthitāḥ ॥

Ten thousand lakhs ~~of~~ times higher than Kāla (and
Niyati) is Kāla tattva which consists of nine Bhuvanas :
Vāma, Jyesthā, Raudrī, Kālī, Kalavikarāṇī, Balavikarāṇī,
Balapramathānī, Sarabhuṭādāmāṇī and Manonmāṇī.
The presiding deities of these worlds are associated with
their respective Bhuvaneśvaras.

133 - 135

tataścordhram bhavenmāyā kṛtyā vyāpita vistarā ॥ 140
gahaneso hyanāma ca tato ~~hari~~ harā-vibhau ॥
dāśeśvaraśca deveśastrikṣano gopatiḥ punah ॥
te hyūndhṛaputa samiṣṭhānādadhah kṣemīśa ucyate ॥
brahmaśrāmī ca vidyeśo viśveśaśca śivastathā ॥
anantamahimā hyete māyātattva nivāsinah ॥

Pervading one crore of times higher than kāla tattva exists māyā tattva which consists of thirteen bhūvanas. In its upper section, there are eight bhūvanas: Gahanesā, Anāma, Hari, Hara, Dāśeśvara, Devesa, Trīkṣane and Gopati. In the lower section of māyā tattva, there are five bhūvanas - Kṣemīśa, Brahmaśrāmī, Vidyēśa, Viśveśa and Śiva. The presiding deities of these bhūvanas are with infinite greatness.

136 - 140 ½

tato vidyā ca yā śuddhā kṛtyā yutagata matā ॥
anantaściva sūkṣmaśca sivaśottama samyñitah ॥
ekanetrakaṇḍrau ca trimūrtiraparastataḥ ॥
śrīkanthasca śikhāndīca vāmādyā navāśaktayah ॥
dharmādyā caranāstatra tatasceśvara samyñitah ॥

nivṛtiśca pratiṣṭhā ca vidyā sāntistathāiva ca ॥
 īśvare tu sthitā hy etatatastattvam sadāśivam । 141
 tatra brahmānda saṅghātām pūnāśaktidvayam bhavet ॥
 tatāstū niskalam tattvam nirgunaṁ nirmalamī śivam ।
 atīndriyam sthiram suddhami vyāpaki śūnyalakṣaṇam ॥
 evamadhvā samākhyātaś- śivāntastārkṣya te mayā ॥

[iti śūmat- Kiranākhye mahatantre vidyāpāde bhuvana pataloś tāmāḥ]

Pervading ten thousand crores of times higher than māyā
 tattva exists vidyā tattva which is pure. In suddha-vidyā-tattva
 there are twenty-five bhuvanas. Ananta, Sūkṣma, Sirottama,
 Ekanetra, Ekarudra, Trimūrti, Śrīkanṭha, Śikhāndi
 (Aṣṭa vidyeśvara bhuvanas); Vāma, Jyeṣṭhā, Raudrī, Kālī,
 Kalarikāṇī, Balarikāṇī, Balabramahāṇī, Sarvalakṣūtādāmāṇī,
 Maṇonmāṇī (Nara-sakti bhuvanas); Four bhuvanas of seven
 crores of mantras; four bhuvanas of Dharma, Vairāgya,
 Aisvarya and Jñāna.

Īśvara tattva exists above suddha vidyā tattva.
 Nivṛti, Pratiṣṭhā, Vidyā and Sānti are the names of
 four bhuvanas of Īśvara tattva.

Sadāśiva tattva exists above Īśvara tattva. There
 are six bhuvanas in Sadāśiva tattva. They are: Īśāma,
 Tatpuruṣa, Agnora, Vāmadeva, Sadyojāta and Sadāśiva.
 The configuration of bhuvanas terminates in sadāśiva tattva.

Above Śadāśiva tattva exist two Śakti tattvas - 14²
 prathama Śakti and dvitīya Śakti. The tattva existing
 above Śakti tattvas is known as Śiva tattva which is
 formless, devoid of attributes, free from impurity,
 auspicious, beyond the reach of senses, eternal, pure,
 pervasive and associated with the characteristics of
 void. Thus, o Tānkṣya, o the nature of worlds
 distributed over the tattvas has been explained to you.

[This is the chapter on Bhuvana, the eighth of the
 knowledge-section of the Kiraṇāgama mahātantra]

145

ATHA SIVATATTVA PATALAH

143

(Then the chapter on 'sivatattva')

Garudah :-

Sivatattvam ketham sūnyam yacchūṇyam nākṣagocaram !
pratyakṣam cākṣavijñānam tadebhāvānna kīrīcana !!

Gautama :-

How can it be said that Sivatattva is a void? Void never comes within the purview of perception; it is not perceived by the senses. Perceptibles must be known through the senses. Since it is said that Sivatattva is void, it means that Sivatattva is not at all known.

Note :-

Gautama, here, raises the questions concerned with the nature of Sivatattva which has been described by the Lord, (at the end of previous chapter) as

2-3

Bhagavan -

grahakatvāc^{chivaś} sūnyo grahakatvāt-pumānapi !
māyādharmaissivassūnyah pāśinām pāśabandhataḥ !!
nālkhāvāchūṇyamityuktam anyāpēkṣatayāś tri tū !
grahamisādute yadrat tathā sāv sātvikangunaiḥ !!

The Lord said:

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Sivatattva is said to be void because of its absorbing quality (*grāhakatva*) ; even the soul is said to be void because of the same nature. Since (*sivatattva*) is free from the attributes of *maya*, it is said to be void. Similarly, when the souls are disentangled from their bonds they are also said to be in the state of void. They are termed '*śūnya*', not because they are absolute non-existent. Here they are given this appellation figuratively. Even in empirical usage it is seen that a house is said to be void when there is no presence of the head of the family, his wife, sons, attendants etc. (When there are no persons or things inside a house, it is said to be *śūnya*).

Notes.

The word grāhakatva should be understood in two different modes. With regard to *sivatattva*, it denotes the nature of absorbing power. And with regard the soul, it denotes the soul's nature of being grasped from *buddhatattva* to *sivatattva*. The word '*śūnya*' should not be taken as to mean the nihilistic point of view. To accentuate this sense, an illustration is given. Even though a house is there, it is said to ^{be} void when there are no persons or things inside the house. In the same spirit the *śūnyatva* of *sivatattva* should be understood.

Bindūdyavasthā ye tatra sunyatvene matantare ।
 cetah samsthitihetvarthamī pūnar nitye s̄thrami bhavet ॥
 atīndriyam tu susūkṣmatvāt sūkṣmasakti layamgatah ।
 jñānasakti matā sā spī taj-jñānat jñāta eva sah ॥
 atīndriyam ca yadvastu tatrāśpyanubhavo na kim ।
 anubhūtin manas dhyakṣah prasiddhah kṣudyañthā ca tṛt ॥

Others hold the view that the states like bindu, nāda, etc., are of the nature of void. It is not true. In order to effect the existence of intelligence in the souls these states like bindu, nāda etc., are there. (So, if they are non-existent they cannot effect the knowledge of sound). Moreover, they are being activated eternally. Sivatattva is beyond the reach of external senses, it is abnormally subtle, and it is the state in which subtle Sivasakti exists being absorbed in it. That which is said 'subtle Sivasakti' is to be known as Jñānasakti. Through the realisation of Jñānasakti, one can know Sivatattva. When Sivatattva remains cognizable through Jnānasakti, how can it be said that it is void. Since intuition is possible for manas, what is beyond the reach of external ~~senses~~ organs can be intuited by manas. It is very common that feelings like hunger, thirst, etc., even though these are beyond the reach of external organs, are experienced by manas.

Notes

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The following verses of the Pañcarāgama (I : 188-20) may be compared :

'ubasamhṛta kāryātmā yadā bindurūyavasthitah ॥
tadā layākṣayam tattvam sivatattvam tadeva ca |
vidyādi tattvāvannedam sannatattvādi lakṣaṇam ॥
kimtu svādik-kriyāśakti kīraṇātmakamī arya-yam |
vyāpakaṁ nitya-ma-calamī sarvatomukha-maiśoram ॥

The objection raised by Gaṇḍa on the basis of sūnyatā is obliterated by the Lord's statement that sivatattva can be known by the high souled persons through their meditation, the prime instrument of which is manas.

7-8

Gaṇḍa -

anubhūti-vikalpo� vikalpo mānasassa ca |
samānaskamato jñeyam amānaskamī-anipakamī ॥
aṇṭātra desikastattvam kathari dīkṣām karotyesan |
jñeyah sauvāmanairvāyamī samijñeyo na ca sauvathā ॥

Gaṇḍa -

Intuition is effected through ~~manas~~ a distinct cognition (sa-vikalpa-jñāna) and this distinct cognition is due to manas, the internal organ.

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that which is associated with manas can be realised through mental perception and that which is without any form lies beyond the range of manas. (Since Sivatattva is far and far above manas tattva, how can it be perceived through manas?) Without cognising this (Sivatattva) how can a preceptor do the purification of siva tattva during the process of initiation? A thing is said to be known only when it is completely known. Sivatattva is not known completely.

Notes

Garuda's objection here is that since manas tattva is an evolute of prakṛti or avyakta, it cannot reach sivatattva. Manas belongs to impure māya and sivatattva is the place where even the pure māya exists absorbed in its very subtle state. So manas is rendered ineffective in cognising sivatattva. Secondly he objects to the purificatory process (dīkṣā). In 'tattva suddhi', the soul is mentally taken upto sivatattva and rummaged as though it experiences thoughts concerned with sivatattva.¹ Since Sivatattva is beyond the reach of manas, how can this purificatory activity ~~can~~ be executed?

Bhagavān -

kṣudryātyanubhavo yatra vikalpastatā no bhavet
vastivāsrayo ~~tv~~ vikalpo pi tadivastu ghatavanna ca"

The Lord said -

Where the feelings of hunger, etc., are experienced, there does not arise distinctive knowledge. If it is said that distinctive knowledge arises with regard to forms only, like pots, etc., feeling of ~~hunger~~ hunger is not like those concrete substances. (But even ~~it~~ in its formless state it is realised).

10 - 11

vikalpo mānasasūksmasūksmasakti layam gataḥ ।
tadgatastvanyavicchinnastenortam tadvirajitam ॥
jñām cātmendriyaśeṣa kārtṛtā hyātmmanah kriyā ।
iha sādhyo s̄ tra mantaryo vibhurabyekadharmataḥ ॥

Distinctive knowledge due to manas is very subtle. Sivatattva is the state in which the subtle Siva-sakti has gone deep into Siva (i.e., has been absorbed into Siva). A thing which involves everything into itself and stands severed from all of its ~~attribute~~ adjuncts is said to be an absolute, free from its conditioned state.

(The soul is capable of knowing through mental perception). The soul indulges in activities and attains the position of lordship when its cit-sakti operates in co-ordination with its sense organs. It cognises through its mental vigour. The possibility of knowing sivatattva is thus maintained here. Lord Siva, who is of pervasive nature, is always with the unique virtue of being in the form of pure consciousness.

Notes

It is maintained here that sivatattva is cognisable through mental perception (mānasa pratyakṣa; not bāhyendriya pratyakṣa⁽¹⁾). The soul which uses ~~instruments~~^{instruments} appropriate to enjoyment and release, intuits Siva by means of its intelligence energy which is informed by Sivasakti. In intuiting Siva the soul is protected by Sivasakti from the residual impression of pāsa which inhibits the soul. Sivasakti and the mental mode illumined by Sivasakti help the soul in cognising the nature of sivatattva.*

* See the Jñānamṛtam, verse 71.

and the Jñanamandiram, verse 603.

12-14(a)

pratyaksato yatha vṛkṣo rūpamātrādi gṛhyate ।
rasādayo gṛhitā no tathēśo jñāna-saktitah ॥
agnyātive trākhavēna vastubhāva-vivājanat ।
tadyuktasya prabhūtattvam bhavisyat yute kālān ॥
śūnyamevam vidham jñeyam gurutāstratassmṛtah ।

15°

(There is no fault if one does not know a substance completely). With regard to the perceptual knowledge of a tree, only its features presented by its external forms are cognised. Its interior features such as its sap or juice are not perceived. In the same manner, Siva is partially known through the cognitive power of the soul.

If sivatattva is without form and its dispositions, then it is not to be perceived. Associated with form and other attributes (which are figuratively imputed to it for the purpose of contemplation) it is cognisable through yoga and meditation. The soul, by these practices, gets perfected and becomes the knower of past, present and future. The nature of śūnya is to be understood in this way through the instructions of preceptor and the devoted study of the scriptures.

14(b) - 15(a)

Garudah -

15¹

śāstram ca sa katham vakti niskalo vāgvivarjitaḥ ॥
sakalo vakti vā tanham svarūpena tatascalah ।

Garuda -

How does the God reveal all the scriptures? In His niskala form He is devoid of any organ (particularly organ of speech). Even if it is admitted that He reveals them assuming His Sakala form, there arises inconsistency with regard to His nature.

Note.

Garuda now turns his attention towards the revelatory activity of the Lord. In His niskala form He is shines forth without any organism fashioned by mantras. So how can He reveal the scriptures? Without the organ of speech, how can He impart the scriptures which are of the nature of sounds and speech. This is the first doubt. If you say that He reveals the scriptures assuming His sakala form, there also the doubt lingers. Since the evolution of ^{the} gross element (bhūtakāsa) which is the source of sound, has not taken place at that time, there is no scope for sabda or speech. So how can the Lord reveal the scriptures? This is the second doubt.

Bhagavān -

niskalah kim na kalpyosau yadyakalyam kalkam jagat ||
 yathā tāk kurute sāktyā tākā sāstram na kim brahma!
 yadyasau sakalo naiva tākā naiva gurukramah ||
 Kintupadesena vīna tādō bhavati nisphalam!
 yadyasau na bhavet-tākṣya tādā na syāt-gurukramah ||

The Lord said -

Even if the Lord is in formless state (niskalavastī), for what reason is it held that He cannot reveal the scriptures? How does the universe get evolved out of pure mayā by Him, even though He is without any organ of sense or action? In the same way as the Lord creates the universe having sākti as His instrument*, so also He reveals the scriptures. If He does not assume the corporeal form (sakala) then there is no place for the emergence of the lineal tradition of preceptors. Moreover, without the process of instruction, the emanation of scriptures becomes futile. If He does not take on Himself the sakala form, then the traditional instruction would be out of place.

* icchāiva karanam sāktih -

18- 18½

purnisāmanugrahaññam tu paro s̄pyaparataññi gataññ ॥
 kṛtva mantrātmakam deham saktirūpamanekadha ॥
 bodhya bodhaka-samibandhat - vaktitarthanāyanekadha ॥
 (iti śūmat- kiranākhye mahatantre vidyāpade sivatattva pātalo navameh)

only for the sake of bestowing grace upon the souls,
 the Lord, even though He is in the most exalted,
 unconditioned, infinite state, assumes the conditioned form.
 Having made ~~is~~ His body of the nature of mantras which are
 supposed to be the various forms of His Sakti, He
instead communicates the Scriptures in various ways, through
 ion the relationship of imparted - imparting.

(This is the chapter on Sivatattva, the ninth of the knowledge-section
 of the Kiranagama mahatanttra)

ATHA TANTRĀVATĀRA PĀTALAH

(Then, the chapter on the transmission of the Scriptures) 154

Garudah -

Kīmartham tāni vaktisāḥ kasmīn kāle kiyanti vā ।
kena teṣām braūtyeramī savametat-bravhi me ॥

Garuda

For what purpose did the Lord reveal the Scriptures ?
When did He impart all these ? To whom did He impart ?
Kindly explain to me about all these matters.

2-4

Bhagavān

tāni vakti sa muktyartham na muktissādhanādṛte ।
sādhanam tatre samisiddhami tadartham tāni so�bravit ॥
sr̄styāntaramevesāśśirām cintya dasātmajām ।
jñānamekam vilhajyāśu teṣām tatsaṅkhyyāvadat ॥
kāmikam pramāvākhyasya sudhākhyasya yogajam ।
dīptākhyasyāpi cintyantu kāranākhyasya kāranam ॥
ajitam susīvākhyasya īśasyāpi sudīptakam ।
sūkṣmam tu sūkṣma samijñasya kālasyāpi sahaarakam ॥
suprabham yaddesēśasya amīsusamijñasya cāmīsumān ।
evamī p्रāthamikah praktaḥ punaranyo gñūkramah ॥

The Lord said -

The Lord revealed the scriptures only for the 155 purpose of ~~attain~~ accomplishing release. Without the specific means release is not be attained. Means are well provided in the Scriptures so as to make the souls to adopt the means and thereby to attain release. He revealed the scriptures immediately following the creation from śuddhādhvā (i.e., pure māyā). The Lord created ten Śivas from his own Self in Sadāśiva tattva and he divided the one single scripture into the same number (i.e ten) and transmitted these ten scriptures to ten Śivas of sadāśiva tattva. Out of these ten, the Kāmikāgama was related to Pranava (Śiva); the Yogaja to Sudhākhya; the Cintya to Dipta; the Kāranāgama to Kārana. The Ajitāgama was not revealed to Suśiva; the Diptāgama to Īśa; the Sūkṣmāgama to Sūkṣma; the Sahasrāgama to Kāla; the Suprabhedāgama to Deśeśa and the Amīsumān to Amīśa. Thus the first transmission of the Agamas is told. Now how does each Agama come down through the line of preceptors is explained

pranāvāt trikalah prāpa kāmikam trikalādherah ।
 sudhākhyādyoga jami tantrami bhasma samijñatatah prabhuh ॥
 dīptam sudrādaci nyastū gopatisca tatośubikā ।
 kānāmā kāraṇācchavaḥ tatah prāpa brajāpatih ॥
 ajitam susirāt-prāptam - umesādacyuta tatah ।
 īśādīptam trimūrti tatah prāpto hutāsanah ॥
 suksamā suksamādībhavaḥ prāptastasmāt prāptah pralhañjanah
 kāla samijñat sahasrākhyam bhūmo dharmastatah khaga ॥

* Trikala received instruction on the Kāmikāgama from Pramava and Hara from Trikala; Bhasma received the yogaja from Sudhākhyā, and Prabhu from Bhasma. Gopati received the Cintyāgama (also called Acintya) from Dīpta and Ambika received from Gopati; Sarvadha received the Kāraṇāgama from Kānana and Prajāpati from Sarvadha. Umeśa received the Ajitāgama from Susīva and Acyuta from Umeśa. Trimurti received the Dīptāgama from Īśa and and Hutasana from Trimurti. Bhava received the Sukṣmāgama from Sukṣma and Pralhañjana from Bhava. Bhūma received the Sahasrāgama from Kāla and Dhama from Bhūma.

to be kept back without writing

desesāt suprabhākhyam tu vigrahesastataśāstī ।
 amīsumāmīscāmīsusamjñāttu prāpto hugrastato raviḥ ॥
 evamete samākhyātāssivabheda dasādyate ।
 dasāsta sāṅkhya-yā Rudrān pūrva-mūrtī-pādya buddhimān ॥
 sūrastasāṅkhya-yāiva punastān-Bodhayat khaga ।
 Rudrasyānādi samjnasya vijayam tantramuttamam ॥

Vighnésa received the Suprabha (Suprabhedagama) from Desésa and Sási from Vighnésa. Ugra received Amīsumām from Amīsu and Ravi (Āditya) from Ugra. Thus the account of the first ten Agamas of Saivic group (Siva bheda) is clearly related to you. O, Gāndā, earlier, the Lord created eighteen Rudras endowed with intelligence and He imparted to them the Sivagamas of the same number (i.e. eighteen). To the Rudra named Anadi Rudra, He revealed the Vijayāgama, the supreme scripture.

pānmesasya mahatantram śūrūpasya prabhāśitam ।
 nīvāsam yaddasārnasya prodītam nāma sūlinah ॥
 mukhabimbiṇīm prasāntasya bindusiddhamato matam ।
 sīwanisṭhasya santanam simham saumyesācoditam ॥
 candrahāsamanantasya bhadrām savātmāno matam ।
 nidhanasya svayambhūtām vīrajām tejasassmytam ॥

The Parameśvara mahātantra was related to Śūrūpa ;
 the Nīvāsāgama to Dasārṇa ; to Prodītagama
 to Sūlin ; the Mukhabimbiṇīgama to Prasānta ; the
 Siddhāgama to Bindu ; the Santānāgama to Sīwanisṭha ;
 the Simhāgama (Savoktāgama) to Saumyesā ;
 the Candrahāsāgama to Ananta ; the Bhadrāgama
 (Vimalāgama) to Savatman ; the Svayambhūvāgama
 to Nidhanesā ; the Vīragama to Tejasa .

raurāmī brahmaṇesāsyā śīrākhyasya ca mākutam ।
 idam devapitūḥ khyātāmī lalitām cālāyasya tu ॥
 āgneyām yacca tadvyomneśīwasyāpi punah param ।
 ete jātāssahajñānaiśīvalbhedān punāśīru ॥

The Rāmavāgama to Brāhmaṇeśa, the Maṅkutāgama¹⁵⁹ to Śiva; this Agama, namely the Kīraṇāgama was related to Devapitṛi; the Lalitāgama to Ālaya; the Agneyāgama to Vyoma; the Parāgama (Vātula) to Śiva. These Agamas which come under the group 'Rudra bheda' were revealed by the Lord along with the Agamas of Sainic group (Śiva bheda). Now how do these Agamas of Rudra group come down through the line of preceptors is explained:

19 - 22

prāptasānādi samijñāttu vijayam paramesvarah
 śrūpāt paramesastu samprāpto hyusana munih ॥
 dasākṣarācca niśvasam prāpta sā ūilasamīkhvā ।
 prodītam uchhasamijñāttu kacākhyo munisaltamah ॥
 prasāntān mukhabimham tu dadhūcīnāma yo munih ।
 Bindu samijñācca yatsiddhami prāptasāndesvaro ganah ॥
 śivaniśthācca santānāni samprāptasāṁśapāyanah ।
 nārasimham tu yatsaumyam nr̄simham prāptavān munih ॥

Paramesvara received the Vijayagama from Anādirudra. Usana received the Paramesvarāgama from Śrūpa. Pārvatī (Ūilasamīkhvā) received the Niśvasāgama from Daśānā; Kaca (Kavaca) received the Prodītagama from Sūlin. Dadhūci, a sage, received the

Mukhabimba from Prasanta. Candesvara, a gana, 160
received the Siddhāgama from Bindu; Śamśapayana
received the Santanāgama from Śivaniṣṭha. Nyśiniha
received the Nārasimhāgama (Sauvaktāgama) from Saumya.

23-25

anantāccandrahāsamī tu prāpto devapunohitah,
bhadrām sauvātmadēvātthū vīrabhadro mahāganah ॥
svāyambhūvantū nīdhānāt samprāptah padmasambhavarah ॥
vīrajām tejasah prāptah prajārakṣātātparah ॥
rauravām brahmaṇeśātthū samprāpto nandikēśvarah ॥
īśānānmakutāmī prāpto mahādēvo balaśrayah ॥

Bṛhaspati received the Candrahāsāgama from Ananta;
Vīrabhadra, or mahāgana, received the Bhadrāgama
from Sauvātmadeva. Padma-sambhava received the
Svāyambhūvāgama from Nīdhaneśa. Prajāpati
received the Vīrāgama from Tejas. Nandikēśvara
received the Rauravāgama from Brahmaṇeśa. Mahādeva
received the Makutāgama from Īśāna (Śiva).

26-28

161

Kirānāmī devapitṛtah prāptassamivardhako munih ।
 ālayāllalitamī prāpto nūdro bhairava nūpavān ॥
 āgneyam vyoma samijñātū samprāpto hutabhuṭe punah ।
 sivākhyātā mahākāla saurabhayam parāhvayam ॥
 tantrabhedo mayāprokto vividhah kāptalakṣanah ।
 esu bhedeshu yo bheda upabhedassa ucyate ॥

A sage called Samivardhaka received the Kirānāgama from Devapitṛ; Bhairava received the Lalitāgama from Alaya; Hutabhuṭe (Hutāśana) received the Agneyāgama from Vyoma; Mahākāla received the Saurabhaya (otherwise called Pārāgama) from Siva.

Thus the varieties of the Sivāgamas which are associated with differently formed characteristics are expounded by me. With regard to the primary varieties (mūlāgamas) of the Sivāgamas, there ~~are~~^{exist} secondary varieties (Upāgamas) also. The variety of Agama corresponding to each different Agama is said to be its secondary variety (upāgama).

29-30½

162

atisamkrīpta vistūro nṣidevātmakah kracit ।
tasmāt khyātoś tra bhedaśca bhedośyam citta bhedataḥ ॥
punah pravṛttośyam bhedassroti bhedastathā mataḥ ।
bhedośyam upacārena kalpitassa yatastataḥ ॥
phala bhado na kalpyoś tra jñāna bhedah prakalpyate ॥
citi sūmatkinanakhye mahatantre vidyāpāde tantravātarā patalo
daśameḥ ।

x

These scriptures which were in elaborated form were transmitted at times in very much shortened form to the sages and devas. Therefore there exist the different groups of Agamas. These differences are due to the differences in reflections or views of the taught. Again in the same way, it should be noted that these different types of Agamas find place because of the different types of persons who received instructions on these Agamas. Since these differences are assigned figuratively, differences are notified only in regard to the scriptures. Indeed, the differences in their effects or fruits are not ~~there~~ to be thought of. In accomplishing the final result, there is no difference. All the scriptures yield the same fruit.

C This is the chapter on the transmission of the Scriptures,
the tenth of the knowledge-section of the Kinnagama mahātantra.

ATHA MATRKOTPATTIPATALAH

163

(Then the chapter on the ^{manifestation} origin of letters)

Garudah -

jñānamekam kalthami bhinnam jñātavyam tates ^{Rutam}~~maya~~ etadbrūhi mahādeva jñānamūlam yatoś khilam ||

Garuda -

It is said that the scripture is one. If it is so, how can it be differentiated as Siva Bheda and Rudra Bheda? It is to be understood by me. Since all the scriptures have their emergence from nāda tattva, there need not be any difference. Kindly impart the real nature of the scriptures.

2-4

Bhagavān -

ekam nādātmakam jñānamomityera sthitam param !
sa śikhā bindu vaktasya kalāngasya mahatmanah ||
proktam satau parambrahma coditoś trāksarālayah !
sthito vyaktassa vāgrūpah purnarthinnastu khandāśah ||
naura khandāssthitaścānyah purnazzodasālakhissvaraiḥ ||
daśārdhāksara niṣṇetāḥ pañca khandā vyarasthitāḥ ||

The Lord said -

164

The scriptures are of the form of sound and they are of the one and the same nature. In the beginning, sound existed in the form of eternal syllable 'OM' itself. That single high potential syllable consists of five parts: akāra, ukāra, makāra, bindu and nāda. Since that great syllable exists as a store-house of letters, it is extolled in the scriptures as 'Parabrahma'. The great syllable in its manifested state appears in speech form and again by the internal activities of the body it assumes various shapes. These variegated sounds are nine-fold. The first section is called 'svarākṣara' (vowels). The next five sections are formed of consonants, each one consisting of five letters (i.e. ka-varga, ca-varga, ta-varga, ta-varga and pa-varga).

5-7

Khaṇḍadivyam caturvarṇam sesam kūṭchayā sthitam |
evam jñeyam īśatādhātmā varṇāśakti vibheda-tah ||
mātāva matikā saiva sāṅkhya jñānādi bhedagā |
tarkakāryeti hāsastā savam vyāpya vyanasthī ||
śivajñāna prabhedena sthitaikā nāma bheda-tah |
bhīṣmīva tathā bhīnnā mudra bheda-tah para sati ||

The next two sections are formed of eight letters each one consisting of four letters (i.e., ya, na, la, va, and śa, ṣa, ṣa, ḥa).

The remaining section is called 'kūta'. Having only one letter (ksa). Thus it should be understood that the potency of one single syllable gets differentiated into fifty letters. Since these letters, like a mother, give birth to uncountable words, they are called mātrikāksara. These letters assume various forms of scriptures like Sāṅkhya sāstra, Dharma sāstra, Tantra, Kāvya, Itihāsa, etc. These fifty letters exist pervading all these kinds of scriptures. Like the primal root of a lotus plant, the basic sound exists as one (undifferentiated) In its effected state the supreme sound assumes various names (and forms) and therefore there arises the differentiation as Siva-bheda and Rudra-bheda.

8 - 10 $\frac{1}{2}$

tadbhedat- jñānabhedo ūpi bhāskarā pūrṇato sṛṣṭitato na hi ।
gadya bādyādi kāvya ye geya desānugāśca ye ॥
Sūjapindā kalākūta manthasakti viniṅgata ।
śāntivagīśvarī tasya vāṇimayam̄ vṛyāpya samisthitā ॥
vijñeyā mātrikā saiva sarvamāritā laya para ।
eramasya vilñedo ūyam̄ jñānasayuktā mayā tava ॥
eravatasya tvaya s̄khye yo nā s̄khye yo vṛttibhedine ॥
(iti śrīmat-kṛṣṇākhye mahatantre vidyāpāde
mātrikotpatti patalah ekādaśah)

Because of the differences in effected forms, the differentiation¹⁶⁶ in Saṁtras is postulated. It is figuratively told that they are of two different groups. Indeed there is no difference. Whichever forms of prose, verse, epics, etc and whichever scriptures are formed according to the nature of various parts of the land, they are only due to the potency of mantra (mātrika) which proceeds in the form of bija, bindu, kala, kuta, etc. Vāgīśvara is the Śakti of mātrika who exists pervading the speech. It is to be understood clearly that the same mātrikāśakti is the repository of all kinds of the supreme mantras. Thus the nature of the differentiation in scriptures is explained to you by me.

(Note: The last line (10½) seems to be an interpolation and it makes no sense at this context; it does not find place in the text of the commentary also).

(This is the chapter on the ^{manifestation} origin of letters, the eleventh of the knowledge-section of the Kīraṇāgama mahātantrā).

ATHA YANTRODDHĀRA-PĀTALAH.

(Then the chapter on yantroddhāra)

167

Gāndah -

mātrikātmādi-samisiddhā savamantrālayā para ।

vihitāstūṣā ye mantrāstesāni me laksanāni vada ॥

Gānuda -

About the origin of letters which are supreme and store-house
of all kinds of mantras and ^{about} their different sections, etc.,
have been completely detailed. O, Lord, now kindly
explain to me the characteristics of other mantras formed
out of these basic letters.

2-4

Bhagavān -

same madhye dharālhāge sugandha kusumojavale ।

kramācchaktumi nyaset tātra nārakhanda vibhāgasah ॥

śaktimuddhṛtya tāmeva pūjya puṣpa sugandhibhilhīḥ ।

udvṛtte śambhān pascat- acāryo manthanigrahah ॥

sodasācchadagāmī padmāmī dvātriṁśaddalantu vā ।

karnikāyāmī nyaset-kūṭamī kālāyugmānta samiṣṭitām ॥

The Lord said -

On the surface of an even ground splendid with
fragrant flowers (a square diagram with four entrances

should be drawn). There, one should spiritually transmit
the power of letters which are nine fold (as explained earlier).¹⁶⁸

At the centre of the diagram Ādhāra-Sakti should be worshipped with necessary paraphernalia like flowers, water, sandal paste, etc. The preceptor who has transfigured his body in the form of ^{man}maṭṭī (i.e., who has done manṭha-nyāsa on the various parts of his body), should also worship the deity Śambhara in the proper place of the diagram.

(Three circles should be drawn, their centre being the place of Ādhārasakti) and around the space between the first and the second circles, sixteen petals should be drawn; around the space between the second and the third, thirty-two petals should be drawn). At the exact centre of the diagram acārya should inscribe the letter kūṭa, joined with the two letters belonging to Kāladeva.

5- 8a

rudrabija samāyuktamī ardha candra vibhūṣitamī ।

nāda sakti-samāyuktamī sivalīyamidamī paramī ॥

cintāmani mayamī subhramī jñātāmāthānna samāsayahī ।

nyasat-kramāddalesvara mī svanāsodaśakamī purnahī ॥

kramādgrānateśvarnā vṛyāpaka mī tu nyasat pari ।

etaccakrami yajatyasti satatamī māsi māsi vā ॥

gandhādyairbhaktitasso spī kālamuktassivamī urjet ।

The seed-letter corresponding to Rudra should be associated with these letters and the whole single mūlamantra should be adorned with bindu and half-moon. 169

(The mūlamantra, belonging to Lord Mṛtyunjaya, according to this Agamic pattern, ~~so~~ esoterically suggested in these verses is to be known as kṣmīm).

This supreme mantra is known as 'Sivabija' and it is endowed with the potency of sound. Even at the very instant of knowing this auspicious mantra, which is of the nature of cintāmani, it is capable of bestowing the desired effect upon the aspirant (who is ~~properly~~ properly initiated into this kind of yantra-worship). There is no doubt about this.

Then one should inscribe all the sixteen svaras on the sixteen petals in due order. In the same way, the letters from ka to sa (Thirty-two letters) should be inscribed on the thirty-two petals. The remaining letter of the consonant group, Ha, should be written ~~also~~ around this thirty-two petalled lotus. If one worships this diagram according to the prescribed rules daily or once in a month with ~~devotion~~ ardent ~~devotion~~ devotion and necessary paraphernalia, he, breaking through the power of the god of death, attains Sivatva.

8(b) - 10(a)

17^o

dvitiyena caturte na sāṣṭadrādāśakena tu ॥
sodasēna vibhinnosyamī bhavet kūṭārigapañcakam ।
brahma brahmāni vijñeyā dviryuktāstū ganeśvarāḥ ॥
triyuktā lokapālāśūścalante s strānu kalpayet ।

The central letter (mūla mantra) is variegated by joining with it the second, fourth, sixth, twelfth and the sixteenth svaras. The five mantras formed in this way are called aṅga mantras. Combining the usual brahma svaras (brahma) with kṣma the five brahma mantras are formed; the names of ganeśvaras should be preceded by the letter kṣma combined with the second svara; the names of lokapālas should be preceded by the letter kṣma combined with the third svara; the names of dasāyudha (ten weapons) should be preceded by the letter kṣma combined with the fourth svara.

10(b) - 18(a)

vidyeśānāmī syñusvānyalakṣanāmī māṭkātmajam ॥
vyāpakiṇī nephasamiyuktamī catuntasvara samiyutam ।
binduyuktamānantasya rācakatvena samishitam ॥
nepha varṇayutamī sāntamī sāṣṭha svara samamritam ।
bindudeha samayuktamī sūkṣma dehasya rācakam ॥

makāram vibhusamiyogat - visargacca sirottamah ।
 jāntavarṇāntyamo varno rephayuktassabindukah ॥ ७
 sasthaevrasamāyuktam prakto netraikānāmanī ।
 śavarṇāntyamo varno śāntam tena samanvitam ॥
 dūtiyasvara samiyuktam ekarudrasya bindukah ।
 Śāntam tāvat sthito rānto dvādaśāntena bṛeditah ॥
 bindūnā bṛisito mūrdhni trimūrtivācako matah ।
 sasthasvarayutah śāntassabindussoṣṭatasthitah ॥
 śrīkanṭha eva vikhyatastatah śrīne śikhandinah ।
 śāntāntimācalurtena bṛisito bindusamiyutah ॥
 samāsenā mayā tākṣya vidyeśah pariśūttitah ।

Now, observe the bija mantras formed out of mātrika in a different manner pertaining to Vidyēśvaras. The seed letter of Ananta is formed by the combination of ū, ra, and ī, associated with bindu. The seed letter pertaining to Śūksma is formed by the combination of ū, ra, ī and bindu; the seed-letter of Śivottama is formed by the combination of ~~jñā~~^{ha and mah}, ~~ra~~, ~~ī~~ and bindu; the seed-letter of Eka~~mātrika~~ is formed by the combination of jñā, ra, ī and bindu. The seed-letter of Ekarudra is formed by the combination of sa, va, ā and bindu; the seed-letter of Trimūrti is formed by the combination of

ma, la, ī and bindu; the seed-letter of Srikantha
is formed by the combination of ja, u, bindu and 172
sah-, the seed-letter of Sikhandi is formed by the
combination of ha, ī, and bindu. The bija mantras
significantly formed for Vidyeshvaras are thus concisely
instructed to you.

188 - 20.

kūtāmīkārasamiyuktam bindunā bhūsitam bhavet ॥
gāyatrī caiva sāntī kintu nepharisēṣanam ।
onikārādi namontāmīśca jñātrā mantrān prayojayet ॥
snātrā suddhah pāthenmantrān sucih prāghojanādrāhah ।
dvayorāpyanyālāhā doṣo bhaveducchisṭasamībhārah ॥

(iti śūmat- Kirāṇākhye mahātantri vīdyāpāde
yantīavatāro dvādaśāḥ pātalāśamāptah ॥
॥ vīdyāpādāśamāptah ॥)

For Gāyatrī mantra, the letter kūtā should be combined
with the fourth svara and adorned with bindu; for
Sāntī mantra, the letter kūtā should be combined with
nepha, the fourth svara and adorned with bindu. All these
mantras should be preceded by the syllable OM and
followed by 'namah'. One should recite these
mantras only after attaining purity through bath, etc;

He should do japa before taking meals. The
incantation of mantra would not yield good results 173
and it is a blemish on the part of an aspirant
if he recites mantras without taking bath or
after taking meals.

(This is the chapter on Yanthāvatana, the twelfth of the
knowledge-section of the Kinnagama mahātantra.)

II Here ends the knowledge-section II

x

ATHA KRIYĀPADAH

SNĀNAVIDHIH¹

[Then, the KRIYĀPĀDA, the chapter on the Rules
pertaining to ceremonial baths]

x

Garudah -

snānam kātividhām prakṛtam kairmantām kāthāmera vā |
etadbrūhi samāseṇa sphuṭārthām Tripurāntaka ||

Garuda -

O, Lord Tripurāntaka (destroyer of the three fortresses),
how many varieties are there in bathing as explained in the
scriptures? What are the mantras to be employed in the
course of bathing and in what way these baths are
carried out? Kindly \hookrightarrow instruct me on these matters
succinctly and vividly.

x

2 - 3(a)

Bhagavān -

175

prathamam vārunam snānam ditiyam bhasma samyūkam;
 māhendram ca tīiyam syāt caturtham mārutam bhavet ||
 pañcamam māntramuddistam - idānūm - ucyate kramat. ¹

The Lord said -

(There are five kinds of ceremonial baths). First is known as vāruna snāna; second, bhasma snāna; third, māhendra snāna; fourth māruta snāna and fifth is known as māntha snāna. Thus the varieties of baths are mentioned in the scriptures. Now I explain these in due order.

3(b) - 5

nadinada-tatākābdhi - khātādisu ca vārunam ||
 tatra gatvā ~~sukisthāne~~ sucisthāne mrḍam grhyat - prasodhitam;
 grhytvā sadyamantrena ~~proksayet puruṣena~~ ^{sthāpyatōm guhyakena tu} ||
 samsodhyāghoramantrena proksayet - puruṣena tu ||
 ite noddhṛtya khadgena savari gṛhyya ca samplavet ||

6-7

vidhisnānam punah kāryam malasnānādāmantaram । 176
 ācamya tām - punangṛhya kṛtrā bhāgathayam Kṛdā ॥
 uttarālkumukho bhūtrā japtvā s stram - brahmaṇā smulshih ।
 ādyam dvyāśakam - argenyam - sesam tirthē punah plavam ॥

After the process of malasnāna, one should engage himself in vidhisnāna. Having done ācamana one should again take the clay and divide into three parts ~~or~~ with Hṛdaya mantra. Being north-faced ^{and} muttering astramantra he should fashion sivatilba by employing Brahma mantras. Out of the three parts of clay, first two parts should be besmeared ~~or~~ over his body and the remaining part should be sprinkled in the water.

Notes.

ācamana - sipping of water taken in the right palm gesticulated on gokarna mudra so as to cover a grain of mudga. Ācamana should always be done three times +

kṛtā vibhavatassnānam - ut्तिर्यास्सर्वाय यत्नातः । १७८

pramavensdakam grhya trik pūrva drik pramryya ca ॥

Having finished the bathing with all perfection and sincerity and disembarking himself he should do ācamana with all care. He should take the water with pramava mantra and sip it three times and should cleanse the lips two times.

śirodrāñi saptasau kramānnābhīmī śikhām spr̄śet ।

phūyopbyācamya sandhyām tu vandettatsekabūrakam ॥

He should touch his head, hollowed parts like nose, ears etc navel and crest (sikha) in due order (with Hirdaya mantra) and again doing acamana, should worship sandhya with the accompaniment of the water-offering (aghnya).

10 - 1315(a)
1315(b) (a)

mājanam samihitāmantraiśīvena salilokṣanam । 178

kṛṣṇam dhyātvā kṣipet toyam ghorena pūnācamet ॥
nyāsam kṛtvā sambulñivestya tarpyamantrān pratarpayet ।
apasyāgramadhyena pīṭi-deva-muni-kriyā ॥
svadhā-svāhā-namaśceti kramāt-tesām pratarpanam ।
kṛtvā hydāñgalim-badravā tūn-vān-udakena tu ॥
kṛtrāñgalim supuṣpādhyam-naveh paścācchivam yajet ।
tāvadyāvacchatam-pūnām evasakt्यā vāśīravā jāpet ॥
pradakṣinām tataḥ kṛtvā tūn-vān-vandayet-nāvīm ।
tatāstūrīm samākṛṣya kartavyam hydaye hydā ॥
evam tu vārunām snānam - Bhāsmashānamatāśīru ।

Cleansing himself, (this kind of activity being known as samayana) with samihita mantra. He should sprinkle the consecrated water-drops upon himself with siva mantra. Dealing the water as of black colour (being indicative of his inner impurities) he should throw it away with aghora mantra and then do acamana. Then having done nyāsa (sakalikarana) and encircling himself with water, he should do tarpana with appropriate mantras designed for this activity. For the mānes, tarpana should be done by wearing the sacred thread so as to hang down towards the left part of the body (this mode of wearing known as brācīnāvithi).

He should make the water to drop down the space between the fore-finger and the thumb; for the deities libations should be done making the water to roll down through the ~~big~~ finger tips; and for the sages, libations should be done by making the water to drip through the space between the fingers. For the manes, deities and sages, ^{tantpa} mantras should end in svadha, svāhā and namah respectively. Then making the right palm ~~soo~~, as to form a cavity with Hirdaya mantra offer libations of water three times; Then filling the palms with flowers and water offer them to the Sun-God and then worship Siva, the indwelling Almighty of the Sun. Then recite the mantra pertaining to Surya hundred times or according to his convenience. Circumambulating himself three times he should then ~~be~~ prostrate and praise the Sun-god. After finishing all these rituals, he should absorb the power of mantras from the water (collected in the angusa vessel) into his heart, reciting the Hirdaya mantra.

Varnasnāna is to be done in this way. Then listen to the procedure of Bhasma-snāna.

15(b)- 18

āranyagomayam gṛhya sadyeṇa ss pūdhyā vāmatāḥ ॥ 18^o
 ghorēṇā dīpanam rāgān - narenā s phuṣṭanām bhavet ।
 īśenoddhṛtya tāmantraissṭhāpye bhūtum nave pute ॥
 kṛtvā snānam jalasnānāduttaram vāśtha nottaram ।
 malasnānam - purā s sthena kramādāpādamastakam ॥
 uddhūlyairvām sivenordhvām sekha kāyassamudrayā ।
 parivartya sitānivāsas - tatastrācāmya pūrvavat ॥

Collecting the cow-dung from the forest with sadyojāta mantra
 one should knead it with vāmadeva mantra; it should be
 inflamed with agnora mantra and ~~it~~ should be consecrated
 by sprinkling it with vaktāa mantra. Having taken it
 with īśana mantra and ^{re}deposit it ~~it~~ in a new receptacle
 (sambuta) reciting all the brahma-mantras. This process
 is known as Bhūma Kalpna. () ()

Having finished malasnā and jalasnā, or ~~it~~,
 before jalasnā one should take ordinary bath (i.e.
 bath without any mantras) one should engage himself in
 Bhūmasnāna. From head to foot, in due order, one should besmear
 the Bhūma over his body with astra mantra and then with the
 employment of sivamantra and kumbha mudra he should
 sprinkle the Bhūma on himself. Then wearing a pure
 and white goat garment one should do acamana ^() as before.

19- 20½

mahendrami vr̄stiyogesyāj - ja pen mantrām tu pañcamam! ¹⁸¹
 pada-saptakamārvtya vāyavayam gokhurena tu !!
 rājasa naramantrenā māntrām mantrairihoditam !
 snānāmyevam-vidhānyatra pañca proktāni siddhaye !!
 snātā sampūjayeddevam lingē vā sthāndile s̄pi vā !!
 x
 x

(iti sūmat- Kiranakhye mahatantre kriyāpāde snānavidhi patalah prathamah

Mahendrasnana is that which is done in and during the shower of rain. While doing mahendrasnana one should recite five brahma mantras. From about Vayavaya snana. Walking seven steps behind the ~~cows~~ cows so as to be covered by the dust arising from the roofs of the cows is known as vayavaya-snana. One should recite tatpurusa mantra during vayavaya-snana. The bath done with the employment of samhita mantras is known as manthasnana. In this way, here in the scripture, five kinds of bath have been explained for the sake of accomplishing good effect. Having taken bath in the manner prescribed above one should worship Lord Siva either in ~~linge~~ linga-form or sthāndila.

(This is the chapter on the rules of bath, the first of the kriyāpāda of the Kiranagama mahatantre)

ATHA PUJĀVIDHIH PĀTALAH¹(Then, the chapter on the rules pertaining to worship) 18²

Garudah -

pūjā samisūcītā deva sā katham lingamāśītā!
 sphutam me brūhi deveśā sthāndile vā katham bhavet!!

Garuda -

O, Lord. The performance of worship was indicated earlier. Explain to me vividly how the worship of the Lord who presents Himself in the image of Linga () or sthāndila () is performed (according to the Scriptural injunctions).

Bhagavān -

183

sthānam pravīya śuddhātmā daksināmūrtimāśritah ।
 nūcīrāsana-samisthātu brāhmayāma trayaṇvītah ॥
 tatsthāni gr̄hiतvā cāstāmānam recanādbindu madhyagam ।
 kṛtā kāyam dāhet pāscāt - śāraṇām cintya tayasam ॥

Having attained (both the physical and mental) purity, the worshipper
 should enter the place of worship (pujāsthāna) through the west-entrance
 and seated himself in an appropriate and cordial posture
 on the right side of the Lord (i.e. the bedastal where linga is to
 be placed) He should do brāhmayāma three times. He should
 mentally grab the soul from its seat (hrdaya) and take it to
 the place of bindu (i.e. mahabindu, known as dvadasānta)
 through the process of recake. Contemplating on the effulgent
 image of Śivastha and raising the fire known as Kalagni
 from his right toe (through udhava mudra) He should
 mentally incinerate his physical body.

Ghasmibhūtam pracintya svamānya pranavena tu । 184
 dhyātā sitakāñkhasam sphurantam svera tejasā ॥
 sañcintya pranavam kumbham plāyamanam suhākanaiḥ ।
 tenaiva-tritayam dadyat- Karanyāśādanantaram ॥
 asta-suddhau karau kṛtā brahmāngāni-kramān-nyaset ।
 sañcittā gāyatrīm śivam samkalpya hastayor ॥
 kuryānmantrātmakam kāyam- aṣṭātrimisat- kālātmakam ।

Imagining as though his physical body (which so far has been an outcome of the consequences of his previous merit and demerit) has been brought to dust, he should bring back his soul to its seat (Hridaya) with pranava mantra. He should meditate on the radiant white spot shining forth with its own effulgence. Contemplating on pranava and with a display of kumbha mudra he should (mentally) sprinkle the drops of nectar over his newly created physical body so as to make it as the body having all the lineaments of siddha-vidya. Thus he should do this process three times. Then he should do karanyāsa. For karanyāsa, first he should purify his hands with asta-mantra and then he should transmit the power of brahma-mantra and anga-mantra to the ~~various~~⁷ fingers and various parts of his body. He should also assign sañcita-mantra gāyatri-mantra and śiva-mantra to his palms. Having done karanyāsa and anganyāsa in this way, he should make his body as though it is of the nature of mantra-form made of thirty-eight kala-mantras.

7(b) - 11

sīrāmisi pāñcalbhīḥ pāñca śāvesānaiscā kalpayet ॥ 185
 catvāri vadañān-nyasya vakt्रamantrenā bhāvayet ।
 pūrvāditassamānabhya yāraduttara-gocaram ॥
 astadhā kalpayedghoram hydgrūvāmīśāvanukramat ।
 nālkhīni ca urodaram pṛṣṭhe-nyasedvāmāni trayodasa ॥
 guhyam lingam tataścōmū janumī jaṅghikadvayam ।
 sphicau due ca kati paśvau nyasedsadyam tato stadhā ॥
~~dvayostu pāśivayosśaktim tato smin vyāpakam nyaset.~~ ।
 pādau pāñi tathā nāsāmī śiro bāhū nyaset-kramat ।
~~dvayostu pāśivayosśaktim tato smin vyāpakam nyaset.~~ ॥

Around His Head He should assign the five kala mantras pertaining to Śāna; from east to north in due order, He should contemplate the four kala mantras of tatpurusa mantra around his face. He should place eight kala mantras of sadyojātā mantra over Hṛdaya, shoulders, navel, stomach and hinder parts. The thirteen kala mantras of vāma dvara are to be placed over the following parts: anus, penis, thighs, knees, shank, ~~both~~ buttocks (spec), hip, and two sides. The eight kala mantras of sadyojātā mantra are to be placed on the feet, hands, two nostrils, Head and the fore-arms. On the two sides of his body He should place saklimantra. And through vyāpaka mudra ^{divine} He has to contemplate as though He has attained the ~~divine~~ form of Lord Siva.

Srasthane ganiganam nyasya tato ntarakaranam kramat,¹⁸⁶
 puspadyair manasaiksh krtvā tirastalāśivāsinā ॥
 digbandham varmanā krtvā pātham khadgēne sōdhayet ।
 krtvā tu toyasampurnam nyasenmantrami tryodasa ॥
 amṛtāñcāmrte krtya prōksayettēna tadgatam ।
 daturā pusparūpi śrasyekam lingasuddhim samaacaret ॥

After doing the mātikā-nyāsa in his own body, the aspirant should proceed to do internal worship (in his heart, navel and the central place between the eye-brows). Having brought the suitable flowers mentally. He should slap the hands three times with astra-mantra and should close the eight directions (as digbandhana) with kavaca-mantra. Then he should purify the vessel (meant for aṅghya) with astramantra. After filling the vessel with pure water, transmit the power of pīṭāśāda mantra into it. Then & make the aṅghya-water as nectareous one by gesticulating the dhenu-mudra (accompanied with proper mantra). Then sprinkle the divine aṅghya-water on all the articles collected for the purpose of worship. Then placing a flower on his own head (as atma-bija), proceed to do the purification of linga.

15-18

paripūrṇa toyena pūrnān kṛtai laghūn ghatān 18?
 ghatikordhām te samisthāpya pātriārghyenāśtāpayet-kramāt ॥
 pavitrāni pūrṇās vrttya pūjāpanayanam purnah ।
 linge vaiśeṣikānukta visarjanā vidhistriha ॥
 bhavetsāmānyalingespi kṣamamātram visarjanam ।
 na sūnyamastakam lingam kuryāttatra kadācana ॥
 aīśānyām sthāpayet-pūjāmī pratyag्रāmatavositām ।
 kṣālyāḥ sthene drayamī pāscādvedyāmī lingam ca bhaktitāḥ ॥

~~Having arranged the pure water-kalasas in a prescribed pattern.~~

* Then filling the small earthen vessels with well-purified water and placing them on suitable pedestals (i.e. on certain designs), he should mix a small quantity of arghya-water ~~with~~ with the purified water contained in the earthen vessels. Having arranged the pure water-kalasas in a prescribed pattern, ^{He should remove} the flowers offered during the previous worship. Rules pertaining to the removal of offered flowers (nirmālyā) are not applicable to the lingas of specific lineaments. (^{for a bit} ~~for~~ the awkward linga is of general characteristics removal of flowers is to be done within a short time). The top of the linga should never be without any flower (or leaf). Then, placing the removed flowers (nirmālyā) in the ~~sou~~ north-east direction (for the sake of Candeshvara), offer the fresh flower immediately to the Lord. Cleanse the image twice with

astra-mantra and then cleanse the pedestal
(meant for bath) and again the linga with intense¹⁸⁸
devotion.

19-21

Kalpaṇiyam tataḥ pūtham - aśeṣādhvra-vinirmitam,
caturyuga māhāpādām pūthītattva - kandakam ||
kāla tattvānta - nālaikam - pāñcāśad ^{phāva kantakam} ~~ja kantikam~~ ||
māyā-tattvam bṛhadgranthi - sūdha vidyābjaśobhitam ||
vidyeśvara dalacchannamī ūktikesara samiyutam ||
śivāśaktidvayārabdhāmī kānnikābija rākṣitam ||

Then the pedestal or seat of the Lord should be formed of six adhuras. The śivāsana consists of four great legs which represent the four yugas. Its root is pūthītattva. It is with a stem rising upto kāla tattva. Its pericarp is imputed with fifty seed letters and having adorned with thorns of fifty dispositions (bhāvaras) or bhūvanas. Māyā-tattva is its knot between the stem and the flower. The resplendent lotus flower is of the nature of sūdha vidya. The lotus flower is with eight petals of eight vidyeśvaras. The filaments (kesara) of the flower represent ūkti tattva. Its pericarp, imputed with ~~an~~ with and governed by fifty seed letters is fashioned of Siva tattva and two sakti tattvas.

22-28a)

pūthamevarī vidhami kalpya mātikābīja-sambhavam । 189
 napumisakān catuskone dharmādīn parikalpayet ॥
 śrīndubṝṣṭhamanantasya talpṝṣṭhami kamalami bhavet ।
 kāñjikā sūnantacakraṇa śesāssyur naraśaktayah ॥
 vāmā jyeṣṭhā ca raudrī ca kālī-kalavikaramī ।
 balavikaramī cairā bala-pramaṇānūcīca ॥
 damanī saṁbhūtānām naramā ca manonmāmī ।
 vibhūrgñānām kriyā vācā nāgeśī jvālinī talhā ॥
 vāmā jyeṣṭhā ca raudrī ca śaktayah ~~et~~ kūrtitā nara ।
 vāmādyāścānulomena vibhūdyāstu vilomataḥ ॥
 Kesarāni caturvimsat - kādi-bhānta-gatāni ca ।
 māntam budgalasyāsyā narakamī bija-kalpitam ॥
 Bramhāksareṇa mūrtimī ca kūtrī datvā kālāmayam ।

Thus having constructed the lotus-seat made of mātikāśaras
 the aspirant should design four legs ^{which} represent dharma, jñāna,
vairāgya and isvara on the four corners (south-east, south-west,
 north-west and north-east) with the accompaniment of ~~six~~
 vowels belonging to neuter group. (The place where the root
 of the lotus-stem is ~~co~~ mentally designed represents ādhāra-śakti)
 Above the plane of ādhāra-śakti, anantāsana, is to be

contemplated and above the plane of anantāsana, kamalāsana
 is to be designed. On the pericarp encompassed by the
 petals of anantacakra the remaining deities^(nine sivasaktis) are to be
 contemplated. The name of nine Sivasaktis are: Vāma,
 Jyesthā, Raudrī, Kālī, Kalavikarāṇī, Balavikarāṇī,
 Balapramalāṇī, Sarvabhuṭa-damāṇī and Manonmāṇī. There
~~(There is another group of...?)~~
 is other groups of nine Sivasaktis whose names are:
 Vilbhūtī, Jñānī, Kriyā, Vācā, Nāgésī, Trālinī,
 Vāmā, Jyesthā and Raudrī. Vāma, Jyesthā etc., belonging to the
 prior group are to be worshipped in successive order
 (anulomakrama); and Vilbhūtī, Jñānī etc., belonging to the
 other group are to be worshipped in the reverse order (vilomakrama).
 With regard to māṭhākṣaras, twenty-four letters from ka to
 ha are the filaments distributed equally over the
 bottom of eight petals. Nine letters from ya ma to ha
 are the seeds occupying the area of pericarp. Then
 the figure of Lord Śadāśiva is to be contemplated with
 brahmākṣaras and all the thirty-eight kalamantres are to be
 appended to each brahma mantra.

28(b) - 31

sadyenāśvāhayeddevam isthāpayedgūhyakena tu ॥ 191
 sānnidhyam syādagholena vaktrenārghyādikam bravet ।
 īśānenāśvācayellinam tatośvāni yathākramam ॥
 datrā snānam prakartaryām kṣīrena dādhinā punah ।
 kramādājyena madhunā kṛtirovartya punah punah ॥
 snānagandha-vilūpāntam pūjānca brahmabhih kramat ।
 datrāśthā ss varanāniśtrā sadhyānāmī pūjayed-tatah ॥

Then invoke the resplendent Lord with *sadyojāta*-mantra ; immobilise Him with *Vāmadeva* mantra ; render His presence with *aghora* mantra ; other offerings like *aghya* are to be made with *tatpuruṣa*-mantra . The image of the Lord (*Sivalinga*) is to be worshipped with *Īśāna*-mantra . Then worship of *layāṅga* and *bhogāṅga* is to be done in due order . Then the ceremonial bath (*abhiṣeka*) of the Lord should be performed with the following things in the order of mention : milk, curd, & ghee, honey, etc. While doing *abhiṣeka* the image should be rubbed and cleaned again and again regularly. Bathing, smearing of sandal-paste, offering ornaments etc. are to be done one by one with five *Brahma* mantras . Having done this, *avarana-pūjā* is to be done and then the aspirant should proceed to do the worship of deities pertaining to *sādhyā*-mantras.

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KRIVĀPĀDA — (cont.)

CARYĀPĀDA — 381

KIRANAGAMA
221 + 2

32-34

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tadangairanigam krtvā pranava kamalasane ।
 śivasya daksine khage vilhavena tu pūjayed ॥
 samihita-garbhago mantaras-sādhyatrena yadā bhavet ।
 āvṛtti-dvaya-madhyastamī samibūjyamī purvarat-khaga ॥
 dadyād dāśāṅgajamī dhūpamī gṛtamīramī hyāśnūnā ।
 tadgatān pūjya devāniśtu tato lingamī samarcayet ॥

To do worship the deities related to sādhyā-mantras, a pedestal of lotus which is of the nature of pranava is to be designed on the right side of the Lord (i.e on the southern petal of Śivasana), ~~and~~ and the aspirant should assign arigas to the particular deity and worship it with all care and diligence. When one takes to the worship of sādhyā, he should remember that each mantra is within the limits of samihita-mantras. O, Garuda, the deity pertaining to each sādhyā-mantra is to be worshipped at the centre of two āvaraṇas as explained before. Having finished the worship of sādhyā, the aspirant should offer the fragrant smoke with dāśāṅga blended with gṛta (ghee), reciting the hyādaya mantra. Having worshipped the deities of kāmya-mantras which have been invoked and stationed ~~at~~ on the southern petal, offer the final worship to Sivalinga.

mudrām ~~सा~~ badhvā pranāmyesam gr̥hyā mālām japecchiram ।
 muktāmāmimayair mālā - mudrāksair-varasidditā ॥
 śārikhasphatikapadmāksa - śākrāksair-madhyasiddhitā^{da} ॥
 rūtikā-tripusīśadyair - adhamāsiddhirisye ॥
 putrajivakamālā-syāt- savakāmārtha-sādhārū ।
 kanyāsūtrākṛtām śubhām - samāksair-grathitām varām ॥
 merumadhyānivistām tām gandhaliptām sudhūpitām ।
 gr̥hya hṛīmanthajaptām tāmasottarasākāvitām ॥
 tadardhami vā prakurūta tasyābyandhamathāśpi vā ।

Displaying the relevant mudras to the Lord and prostrating before him, the worshipper should take the rosary (japamāla) and engage himself in incantation of Sivamantra. Japamalas made of pearls or mudrāksa are capable of yielding the most excellent accomplishments; those made of pure sphatika or lotus-seeds or śākrāksa (seeds of devatām-tree) are of the nature of producing mediate results; those prepared with the strings of brass, lead etc are capable of effecting insignificant results. The japamāla known as putrajivaka is efficacious enough in accomplishing

all the desired ~~fruits~~ fruits. The japa mala prepared with the string made by virgins and shining with purity is a perfect rosary. It should have been strung with the beads of equal size and of supreme quality having a pre-eminent bead known as mera ; it should have been besmeared with sandal ~~paste~~ or other fragrant paste and fumigated with fragrant smoke; it should have been made in such a way as to consist of 108 or 5 $\frac{1}{4}$ or at least 27 beads; it should have been consecrated with hridaya mantra*.

* what is this?

~~the name of the mantras used in the consecration of the mala~~

madhyamānāmīkānguṣṭha - kāṣṭamāt siddhirūttamā ॥
 anguṣṭha-tarjanīyogām - madhyamā siddhirūṣyate •
 kāniṣṭhāṅguṣṭha-samiyogat- siddhireuktā kāmīyasi ॥
 patitāmultaret sadyāśsesām - upahatāmī tyajet •
 siddhārthake tāthā sthāpya tāmrake vā kāraṇḍake ॥
 japeḍyāvara danudvigno nadutamī na vilambitam ।
 nāśpastamī na manobhrāntamī jaḍamī kuryāt-samāhitāḥ ॥
 hūrdhassa vijñeyo mānaso manasaiva tu ।
 uccānyasyātsa bhāṣyo jñeyo | nyāśśravānātmakah ॥
 parivartya kṣamālāmī tāmī & nāgendha-parivartavat ।
 evamī kṛtva jaḍemantī - dhyāyeddevarūmī kālātanum ॥

Taking a jaḍamāla of such supreme construction one should do jaḍa by counting the beads with the middle finger (madhyama) and the ring finger (anāmika); this mode of counting the beads will yield the finest result. If the beads are counted with the thumb (anguṣṭha) and the fore-finger (tarjanī), it would yield mediate results; if the counting is done with the little finger (kāniṣṭha) and the thumb, it would give only the lowest effect. If the jaḍamāla falls down on the ground on account of carelessness etc.,

it should be taken back immediately pronouncing ¹⁹⁶

astramantra. If the māla is impaired or struck by some impurities or stones, it should be abandoned.

After finishing the incantation, the japa-māla should be placed amidst white mustard collected in a vessel made of copper or in a small basket made of bamboo. Incantation should be done with concentrated mind and keeping his heart in easiness. Incantation should not be done ~~so~~ speedily or slowly; it should not be done with an indistinct manner; nor, with a perplexed mind.

Japa is of three kinds - mānasā, upāmisu and bhāsyā. Mānasā japa is to be done internally; upāmisu is to be done with slow movement of lips; and bhāsyā is to be done in a such a way as to be heard by others. Japamāla should be turned round with the fingers in a manner like the ~~revolving~~ or turning round of a great snake. The enchanter should do japa contemplating on the figure of the concerned deity whose divine body is composed of kala mantras.

tryaksam̄ kamalamadhyastham̄ khandendu makutojjvalam̄ ।
 sāyudham̄ dasabāhum̄ ca sālānikāram̄ manoharam̄ ॥
 icchāsiddhipradam̄ dhyeyam̄ varṇarūpādheram̄ Rām̄ ।
 lingamadhyagatam̄ dhyātvā devadevam̄ sadāśivam̄ ॥

Lord Sadāśiva, who is the most supreme among the
 gods, ^{who is called Hora and} who presents Himself in Linga-form is to be
 contemplated as of having three eyes, seated on the lotus;
 His crest shining forth with the crescent-moon; holding
 ten weapons in all of his hands; shining forth with
 all sorts of beautiful decorations and with charming
 appearance; capable of ~~beste~~ granting the desired
 accomplishments; assuming the divine figure
 designed by mātikākyaras.

naivedyam copasamhṛtya kṣipeccandāya tatpunah ।
 īrthvānige tu yadā siktas-tatassnānam viddhyate ॥
 adholhāge yadā siktas-tadā prakṣālyā śuddhyati ।
 sthāndileśpi ca manthānām siddhirāśū brajāyate ॥
 tāmapyaparayet-pūjām-trilbingomaya-gola-kaiḥ ।
 tatassamprōkṣya tatsthānam śivamastirvai vadet ॥
 evam pūjāividhānam tu proktametat-samudrakam ।
 agnikālyam tatah krtvā kunde vā sthāndileśpi rā ॥
 agnistham yojayellinge gurostacca bhavet-bhalam ॥

citi sūmat-kiranākhye mahātantra kriyāpade
 pūjāividhītīyah patalah)

After collecting all the ~~articles~~ offerings like flowers, food etc., the worshipper should place them in the direction of North-east for the sake of Candesvara. While doing abhiseka, if he gets drenched with the drops of abhiseka-water above the portion of his navel, he should take bath for the sake of purification. If he gets soaked below the portion of his navel, he gets purified by sprinkling arghya-water on himself. Even through the worship of Siva in the form of sthāndila, the

accomplishment of mantra can be effected quickly. Even in ~~stora~~ sthāndila pūja, the rules for the removal of nirmalya^() are to be observed. After removing the sthāndila, the ground should be besmeared with three lumps of cow-dung. While sprinkling the water on the ground (where sthāndila was placed), the worshipper should pronounce these words: "Let the place become auspicious".

Thus the performance of Sivapūja has been explained to you. All these activities are to be executed with proper mudras. Then 'agnikārya' is to be done either in a fire-pit or in a sthāndila. The preceptor, having duly finished the fire-worship, should ~~effect~~^{harness} the union~~s~~ of Siva invoked in the fire with Sivalinga. Only because of this union, the preceptor can achieve the full benefit of agnikārya.

(This is the chapter on the rules of worship, the second of the Kriyāpāda of the Kiranāgama mahatantra)

ATHA MUDRĀVIDHI PATALAH

200

(Then, the chapter on the ~~as~~ performance of mudras)

garudah

Sivasya sūcītā mudrā sudhāmudrā ca yā smṛtā ।
itaresām ca mantrānām brūhi mudrām ~~as~~ yathārthatāḥ ॥

garuda -

O, Lord, the mudra (hand-gesture) of Siva known as
sudha mudra was hinted at earlier. Kindly explain to me
about this kind of mudra and other mudras to be shown
with the accompaniment of mantras in conformity with the
sacred injunctions.

Bhagavān -

201

kṛtrāḥ nyonya gataṅgulyoḥ bṛsthato hastayoḥ dwayoḥ ।
 tiryakṣthau kanyasau kṛtrāḥ hy aṅgusṭhaḥ bhyaṁ samākramet ।
 desinī-madhyame ruddheḥ nāmike cochrīteḥ nīgule ।
 kṛtrāḥ pañcamukhī khyātā mudre yamī sāṅkarasya tu ॥
 aṅgulyaśca mithah kṛtrāḥ kanyakeḥ nāmike yute ।
 madhyame tarijanīyukte hy aṅgusṭhaṇu mūlāparvagau ॥
 kṛtrveyamī ahenumudhākhyā divyā camatavarisinti ।

The Lord Said :

First place the palms one above the other and join the fingers with each other. Keeping the little fingers obliquely, cover them with the thumbs. Place the right fore-finger on the left middle-finger and the left fore-finger on the right middle-finger. Then hold erect the two ring-fingers internally. The medura formed in this manner is known as pañcamukhī which belongs to Lord Sāṅkara. Join mutually the little fingers with the ring-fingers and the fore-fingers with the middle-fingers. Join the two thumbs so that their joints at their bottom are touched by each other. This is known as ahenu mudha capable of producing the shower of nectar.

~~Perhaps we can have some pictures of these mudhas~~

5 (b) - 8 (a)

bāṇimūle susamīlagne śākhāssarvatra samiyutāḥ ॥ 202
lokeśānāmīyami mudrā astrānāntu svārūpataḥ ।
ultānau tu karau kṛtrā angusthau tala-madhyagau ॥
āvāhanī triyamī ~~śākhyātā~~ mudrāḥ sāvāhāna-karmani ।
mūrtislistau karau kṛtrā hyangusthau kośa-madhyagau ॥
niṣṭhureti saṁākhyātā devadevasya rodhane ।

Having made all parts of the fingers to coincide with each other, join together the lowest part of hands. Since the ^{the} gesture formed in this manner is of the form of astra, this is known as astra mudra belonging to the Lord of all the worlds. Holding the palms upwards and placing the right palm on the left, bend the thumbs so as to reach the middle portion of the palms. This is said to be āvāhana mudra which is displayed during ~~invocation~~ the activity of invoking the deity. Clenching the both ~~fist~~ fists and holding them separately, bring down the thumbs into the palms. This is known as niṣṭhura mudra which is to be displayed at the time of effecting the ^{immobility} presence of the Lord (^{sāmīkṣhāna kriyā} ~~sāmīkṣhāna kriyā~~)

Karuṣṭhāṅgusīhayolekām - angusthenā ss kramet punah ॥
 ṣaktimudreti vikhyātā sānnidhya karane hita ।
 mustūm baddvordharato srigus̄thau krtveyam sthāpinī bhavet ।
 krtvāñjalim karabhyām tu gr̄hya cānāmikā dwayam ।
 prasārayet tataśsesam mudheyam dwayalūpiṇī ॥
 dwayālbhāve prayoktavyā kūnakarma prapūrani ।
 evam jñātvā prayoktavyā bhadrā caivā smalā spīrā ॥
 mudrāścālarcane-yojyā - vahnikārye ca yatnataḥ ॥

(iti sūmat- kiranākhye mahātantri kriyāpāde

mudrāvidhi pakaṭalastitīyah)

Having formed the hands as said before (for nishtha mudra)
 cover the little fingers with the thumbs by bringing them closely.
 This is known as ṣakti mudra designed for effecting the
 presence of the Lord (sānnidhya karana), Clenching the
 fists, hold the thumbs erect. This is known as sthāpinī mudra.
 Form a cavity by folding and joining the hands together and
 join the two ring-fingers with each other. Then stretch out
 other fingers. This is known as dwaya mudra which is to be
 displayed when shortage of necessary paraphernalia occurs.
 This mudra is capable of effecting consummation to
 all the defective activities. Thus knowing the nature

and formations of these mudras which are auspicious and pure, one should gesticulate these mudras.

These mudras are to be displayed during the ritualistic worship and agnikārya with all diligence and efforts.

(This is the chapter on the performance of mudras,
the third of the Kriyāpāda of the Kinnarāgama mahātantra)

(Then, the chapter on the performance of the kindling of
sacred fire)

Gāudāḥ

agnikāryavidhindēva śūcito noditastvayā ,

tatpākaranam āyacca laksanena brāhmaṇe ||

Gāudā

O, Lord; Of the rules pertaining to agnikārya were indicated earlier. But they have not been told elaborately. What are the instruments to be used in the process of agnikārya? Kindly explain to me about these with their essential features.

Bhagavān -

śamū-pibbala-garbhottām - kalpayedaranīm dīdhām ।
dvirastāngula-vistīrṇām dīghat- dvirādāsāngulām ॥
ucchnāyenaśngulānāstau pragandam syāt sadangulam ।
~~catu~~^{catu}stāngulam
~~catu~~^{catu}ngulām āpīdam
catuastāngulam chātrami - āpīdam tātpramānatāḥ ॥
vyomamātrami triuddhāśram gōvālaistakritam bhavet ।
udanīmukhastu mathīyāt - śivalījam - anusmaran ॥
gāyatryā nāvidipītissyāt - mathanāmī hydayānūnā ।
bhramanāmī kramāśo dadyāt - chātrami khadgena yojayet ॥
śikhayā yonitakam yujyācchirasa hāstavestanam ।

The Lord said :

In order to produce fire (meant for yajña), first
arani is to be derived in an unswerving manner, either
from sāmī tree or pippala tree. The breadth of arani
should be 16 angulas; its length should be 24 angulas; and
its height should be 8 angulas. The upper part of the arm of
arani, known as praganda, should be 6 angulas in length. One of the constituent
parts of arani known as chatra should be 32 angulas.

*~~and~~ Significant meaning to the movements which would
be of interest to the reader?

and another part known as apida also should be of same measurement. The rope (najju ~~meant~~ for with the help of which arani is to be churned) is to be constituted of triple cords made of cow-hair.

The thickness of the rope should be one angula.

Being north-faced one should produce fire by means of attrition, reciting the mantra of Sivaliṣṭa.

Contemplating on the radiance of the Sun with the accompaniment of Sira-gayatri, the stick of arani should be churned with the accompaniment of Rydaya mantra. Purifying the chakra with khadga ^() mantra, he should turn round the stick regularly. With Sirkha mantra wind the rope around the stick and hold the both ends of the rope with Siramantra.

~~प्रदेश दृष्टिकोण मात्राः~~

evam krtvottiko vahnin- dvijamandirajos pi vā ॥
 sūryakāntodbhavo vā syat- sāmānya gr̄hajos pi vā ।
 prakṣya devāmbasā kundam humphat- astrena tādayet ॥
 varmanā s̄ bhuyksanam krtvā pūnarastrena bhūtale ।
 ullikhyotkīya cā ss pūrṇa samīkṛtyā s̄ pi kuttya ca ॥
 sammārjya ca samālepya kalānupamī prakalpayet ।

Fire thus produced from arani is fit for agnikārya.

Or, the fire got from a Brahmin's house or from the sun-stone or, if not either of these two, the fire got from an ordinary house may be taken for agnikārya. Sprinkling on the fire-pit with divine (arghya) water, gently strike the pit with astra mantra ending in 'hum phat'; abhyukṣana^x should be done with Karaca^{*} mantra. Other consecratory activities (samiskāras) like scraping (ullekhana), cowing (utkiranā), filling (āpūrana), levelling (samīkarana), pounding (ākultana), wiping (sammārjana) and smearing (samilepana) are to be executed with the accompaniment of astra mantras. Then the fire-pit is to be designed as if it has attained a form conceived of kalas.

⇒ ~~please accept~~

varmanāś vestya sūtreṇa kālābhīḥ pūmaracayet ॥
 rekha-trayam tu pūram syat - rekhaikā caturāmukhī ।
 vāmavā syam ~~kāyam~~ vidihiḥ kāryo rekhaḥ kalpyāssurātmikāḥ
 brahma-viṣṇu-rāmaśākhya hyda vajrīm catuspatham ॥
 akṣapātam varmanāś tho kūrce vāgiśvariśvarau ॥

Enclose the fire-bit with threads reciting kavaca mantra
 and worship it with kala mantras. Scrape three lines,
 movement of hand being from west to east ; scrape
 one line, moving the hand from south to north . This
 process may be done even in the reverse order (i.e
 three lines facing north and one line facing east) . These
 lines represent four divinities - Brahma, Viṣṇu ,
 Rudra and Īśa respectively . Then other consecatory
 activities like vajrīkaranā^() and catuspatham^()
 are to be done with hrdaya mantra ; and ^{the} other one known as
 akṣapāta^() is to be done with kavaca mantra . Vāgiśvari
 (who is her ?) and Lord Vāgiśvara are to be worshipped in what is
 known as Kūrca .

gandhādyaiṣau ca sampūjya tatoṣ jenāś nalam kṣipet ।
 triḥ kṛtvā bhāmya sāṅkalpya nāgabijamīti kṣipet ॥
 gandhādyairarcya sadyeṇa hrdaya datvā ss hutiḥrayam ।
 garbhādhāne kṛte pumis̄trami tadarthanī karikānam dadet ॥
 tataḥ pumisaranādīnām vāma devādi pūjanam ।
 śirādibhīstrībhiḥ kuryat pañca pañca tilāhutih ॥
 jāte malā bahsnāne cāstrenārghyāmbu secanam ।
 darbhākarikānamunmucya dhyāyet svāmīptā karikānam ॥
 gāyathrā ss stānam pāscāt- Kṛmantreṇa kuśairapi ।

Worshipping Vāgiśvarī and Vāgiśvara with sandal, flower
 and other materials, place the fire (got from arani or
 from the house) in the fire-bit with the accompaniment of ~~sadyo~~
~~gata~~ Sadyogata^{*} mantra. While doing so, the preceptor should
go round the fire-bit three times contemplating that the
 fire is actually the virile of Lord Śiva). Offer flowers
 sandal etc to Vāgiśvarī and Vāgiśvara with Sadyogata^{*}
 mantra and offer libations three times with hrdaya mantra.
 This is done for the sake of garbhādhāna^{*} consecration.

~~प्रसादपत्ति~~

For the sake of pumsavana; offer a bracelet made of dantika or kusa. To bring about the effect of samskaras like pumsavana, the preceptor should worship ~~the~~^() fire with mantras like vamadeva, etc; then he should offer libations of sesamum ~~twenty~~^{five} times, ^(for each deva) with three mantras beginning from śivas (i.e Śiva, Śikha and Kavaca).

For the sake of bath meant for the removal of impurity, arghya water is to be sprinkled over with astra mantra. Then, unfastening the dantika-bracelet offered before the preceptor should offer (mentally) a golden bracelet to Vāgīśvari. Then puistarana^() is to be done with gayatri mantra and hrdaya mantra making use of kusa-grass.

suddhasthāna samutpannāḥ komalā ujavāśubhāḥ ॥
 rathyāśmāśāna-valmīka- catuspatha - vivarjitaḥ ।
 tair eva vistaraḥ kāryāś- trimūḍdarbhaissamāhitāḥ ॥
 hastamāha bramāṇāssyur- venikā vestitastaḥtha ।
 catuskam paridhīnām ca brahma-urukṣotbhavam talha ॥

()

The darbha grass to be used for making vistara etc should be collected from auspicious and pure places ; they should be soft, straight and fresh. Those which have grown up in places like main-road (high road), burial ground, hillocks are to be abandoned. crossways etc. Vistara should be made, ~~taking~~ using 30 darbhas which are equally cut according to ~~the~~ fitness. Vistara should have a length of hasta and it should have been adorned with ~~the~~ darbha & which is twisted into a single braid. For enclosing the mekhala, four twigs got from ~~brown~~ brahma-urukṣas like palāśa, udumbra etc should be used as paridhi. ~~The twigs should be straight, equally cut x~~

avakān susamān sthūlān sodasāngula sammitān ।
 homayettān hareñagnau navasatkaika sanikhyayā ॥
 lālāpanodane dadyāt- ājyasiktān tato s̄ sinā ।
 pūrvādi nyasya madhyetu - prāgudagrāmstu vistārān ॥
 devān brahmādikān pūjya brāhmaṇya bālakaraksanam ।
 pūrvādi prakramenemān lokapālān nyaset pumah ॥

The twigs, to be used as pañchi, should be straight, equally cut and with equal thickness, each one being about 16 angulas in length. Such twigs are to be offered in agni three times in the number of 9, 6 and 1 respectively with the accompaniment of Siva mantra for the sake of purification of spittle (~~coming~~ trickling down from the mouth of Sivagni which is now in the form of a child), offer darbas with their tips and bottom soaked with ājya, reciting astra mantra. They should be offered in the four directions and in the middle of vistāras. For the sake of protecting the agni-child, the four deities Brahma, Visnu, Rudra and Siva are to be worshipped. On the Vistāras, regents of all the eight directions are to be worshipped in due order, starting from the direction of ^{east.}

bhavet-simanta-kādūndhvamī māsat-sapta-ca niskṛtiḥ ॥
 hyādāś trodghātya khadgena kṛtvā datrā sūkṣmītrayam ॥
 jātakarmottare kāle homam kṛtvā baliṁ dadet ।
 vākthaikīkaranamī karma tadaś ghoratrayānūtam ॥
 dvālhyāmī dvālhyāmī ca kāntaryamī purottara-vimadhyagam
 agnivāyugatañcaikamī mītyaisāna konagam ॥
 sadymī vāmena gholena vākhenaiśvā kramat-dvayam ।
 śiveneśāna manthrena madhvākānamī dadet punah ॥

Contiguous to the simanta-consecration, during the seventh month, another consecratory rite known as niskṛti is to be done as an atonement. Udghātana, as a ceremonial rite, is to be done with hydaya mantra and three oblations are to be offered with khadga mantra. After the sacrament of jātakarma, homa and bali should be offered. Then the samiskāra known as vākthaikīkaranamī (joining of five faces) is to be done reciting aghora mantra three times. Offerings should be done twice in the directions of east, ^{and} north and in the middle. Two more offerings are to be done along the direction of south-east to north-west and along the direction of south-west to north-east. By offering homas twice for the sake of each face, combine the five faces sadyojata, vamadeva, aghora, tatpurusha and īśāna into one single face. e

kṛtvā dasāndha samiskaram kṛtvā pūrnāhutim punah ।
 tāmrabātreśthāvā bhānde sthāpyā ज्ञज्यामि कृपिलमि सुखम्
 tasyādhīśayanam kuryāt - paryagnikaranam punah ।
 paritikaranam pascat - paritrena kuśaisca tat ॥
 svapradēśa samam kṛtvā nāgapāśakṛtaspadam ।
 tenairotplavam kuryāt - tenaiवा ज्ञज्यामि समप्लवम् ॥
 tataścāvokṣanam kṛtvā व्रोक्षनमि हृdayena tu ।
 ājyabhāgañca jurnuyāt - agnisoma - prayogataḥ ॥

Then, after completing the five Samiskaras, the final Homa known as pūrnāhuti is to be done. For doing this, ājya which is in with a tawny colour is to be taken in a copper vessel or in some other suitable vessel. The ritualistic activities like adhīśayana and paryagnikarana are to be done. And, using the pure darshas, paritikarana is to be done. Then, taking two darshas which are equal to his own prādeśa in length, and making a knot at their middle, so as to appear like nāgapāśa, the rite known as उपत्प्लवना is to be done. Soaked with ājya, these are to be placed with their tips facing northwards. With hṛdaya mantra, avokṣana and protokṣana are to be done. Then a special kind of Homa is to be done with ājya placed in the right and left side of the preceptor and in front of him reciting the mantra ' agnisomābhyaṁ svāhā ' .

tatasgruk̄ suvata tādrik̄ - suvah̄ kāryastu khādinah̄ ।
 angus̄tha bawarat-sthūlo Rasta mātra-samo-dīdhah̄ ॥
 angus̄tha mātra tadghāta - karṣapūta-supuskarah̄ ।
 suk ca vaikarikatī kāryā plakṣodumbara-pippalā ॥
 cūta candana jātā ca sat̄-timisādangulayatā ।
 sadangula paññāhā dande ca dvādaśāngulā ॥
 kuryādaśāngulām̄ vedim̄ pātrami kuryāt-sadangulam̄ ।
 puṣkarām̄ madhyadeśasthami vr̄thām̄ syādbhramanena tu ॥
 ubhayor̄ bāns̄rayo~~s~~tasya tryajedekaika manigulam̄ ।
 chidrāntham̄ tryangulam̄ khātam̄ catuṣpalanitam̄ bhavet ॥
 tadghonāmāstamānena kānyastadirat̄-tilbhāgatah̄ ।
 dvau bhāgau vedikā tuliyāvāsyam̄ saptaṅgulam̄ bhavet ॥
 tatsūtām̄ dhāraṇā samiyogat̄- tilbhāgena prakalpayet ।
 angulānām̄ ca sat̄kena gandikā gandavat̄-kr̄ta ॥
 kantaryā~~s~~rdhāṅgulā ~~vr̄ddhyā~~ vicitra vadanojjvalā ।
 vedikāmadhyato randhrami viśedyāvat̄- kāryast ॥
 tarat̄ khātamurhām̄ tadvaddandamūle ghato bhavet ।

x

Then the activities concerned with the ladies
 known as syK and syva are to be executed. Syva ^{should} ~~to~~
~~be~~ made so as to be strong enough from khādina tree,
 its thickness being equal to a joint of thumb (angus̄tha baw-

Its length should be equal to a hasta. It is to be 217

provided with a part known as *puskara*, its depth being equal to a thumb. Syr is to be made from

any one of the following trees: Vaikankati, *Plakṣa*, *Udumbara*,

Pippala, *cūta*, *candana* and *Jāti*. Its length

should be equal to 36 angulas; thickness, about 6 angulas.

Syr consists of various parts such as *danda*, *Vedika*, *ghata* etc.

Danda is to be about 12" in length; *Vedika* should be

equal to 8 angulas and *patha* should be about 6 angulas.

Its another part known as *puskara* should have a circular central portion. A space of about one angula is

to be left out around the *puskara*. The depth of *puskara* is to be by about 3 angulas so as to contain 8-4 *palas* of ghee.

Its portion known as *ghona* should be about 8 angulas;

Khamtha should be about 4 angular; *āsyā*,

about 7 angulas and *mekala*, about one angula.

Khamtha consisting of three parts should be equal to half of *Vedika*.

By revolving a ¹⁰ ~~so~~ thread of given length on the portion of *Khamtha*,

its *āsyā* portion can be designed. The portion known as

gandika should be made in the form of *gandī*, its

length being equal to 6 angulas. Around the inner side and on

the face of *Vedika*, speckled designs such as leaves, creepers etc

should be engraved. From the ~~in~~ middle of the inner wall of

of *Vedika* to the tip of *āsyā*, a small aperture is to be dolwed.

The bottom of *danda* should be provided with *ghata*.

dvayamevam sunispādyā kṣālayet-uṣṇavārinā ॥
 tau pratāpyā ss di madhyāgre kuśāistat sparsanam kramāt ।
 tau samsthāpya hydās bhyançya dadyat pūrnāhuti punah ॥
 pītham prakalpya garbhasthām gandha^{pa}uspādibhih kramāt ।
 dasāmisato hūnenmanthām jñātrā dravya pravistaram ॥

Thus having constructed the two ladles svīc and svīva
 the preceptor should purify them by sprinkling hot warm
 water over them. After warming the bottom, the middle
 and the top portion of each of them ~~as~~ in the fire,
 the preceptor should touch those portion with kusas. He,
 having placed ~~as~~ them on the seat of dārshana, should honour
 them by offering flowers with hydāya mantra and then
 proceed to do pūrnāhuti. Then having entered into the
 Sivagni through its sūsumna and ideating yoga-pītha
 in his lotus-heart, he should worship the Lord invoked
 and established there. Knowing the quantity of materials
 collected for agnikārya, the preceptor should offer oblations,
 for the sake of one tenth of the recited mantras.

svāhākāram ca home syāt-pūrnāsyāt-vausadantikā ।
 suvausat sāntike kuryāt - humphat - pāpāpahē bhavet ॥
 svadha pitrīkriyāyām syāt - phatkarō jayakarmani ।
 vidvēse hum vase hum syānnamo japavidhau matam ॥
 evam jñātvā kriyāvastu varnarūpam japedanum ।
 tatah karma prakartaryam sādhakena yathēchaya ॥
 x

When homas are to be done, mantras should have a termination with 'svāhā'; during the time of pūrnāhuti, ~~mantra~~ Vausat is to be added at the last syllable of mantra. When rituals meant for alleviation are ^{to be} done, mantras should end with 'suvausat'; during expiatory rites which are capable of annihilating the evil effects of sin, mantras should end with hum phat. During the ceremonies meant for manes, svadha is to be used; for the sake of effecting victorious deeds, 'phat' is to be used; to bring about enmity, 'hum' is to be added; for the magical act of attraction, 'hum' is to be combined at the end. During the ~~per~~ japa-practice, namah is to be added. Thus one should recite mantras knowing the nature and ultimate purpose of the rituals, materials and the mantras. Then other activities are to be executed by the aspirant according to the desired purpose.

tilā yavā gṛtamī kṣīrami vīhayo bhakṣyaśāñcayāḥ ।
 yajñikam yacca tāt-homiyam- kandamūla-phalāni ca ॥
 sakti pīnyāka taknādīm nityam tyaktvā nyathā hūnet,
 gṛtasya māsiko homah kṣīrasya madhunastathā ॥
 śektimātram hūneddadhnā prasṛtiṁ pāyasaś tu ।
 bhakṣyānām abhaya mātra lājānām muṣṭi sammitā ॥
 khandatrayantu mūlānām phalānām svapramāṇataḥ ।
 grāsāndhamāthamannānām vākhanām pāñcāke hūnet ॥

*

Sesamum, barley, ghee, milk, wild rice, collection of
 viands, roots, fruits and other sacrificial
 things are the befitting substances meant for oblations.
 Barley-meal, oil-cakes and butter-milk are to be excluded
 in due daily sacrifice. These things may be used for
 other kinds of sacrifices. Ghee, milk and honey are to be
 offered with a measure equal to māsika; curd, with a
 measure equal to sexti; pāyasa (an oblation of milk, rice
 and sugar) with a measure of prasṛti (full of hallowed
 palm); all kinds of eatables with a measure of abhaya (handful)
 parched grains with a measure of ~~from~~ handful; Roots are to be
 offered in three pieces; fruits are to be offered with their
 own size (i.e., without cutting into pieces). Food-varieties are to
 be offered with a measure of mouthful. They are to be offered
 in the five faces of the Lord.

48-49

221

prādeśamātriāssamidhas - samacchedastraganvitāḥ,
 avakrāśphutakāssāgṛā yajñavṛksodbhavāśubhāḥ ॥
 śūrvikṣa - khadīnāparṇī - palāśa - śamyudumbarāḥ ।
 vaikankataḥ syapāmāṅgāḥ - pippalaśatipuṣṭidāḥ ॥

All the faggots are to be about prādeśa in length; they should have been equally split; covered with bark; should be straight; should be pure and full-grown; should be auspicious. They should have been got from the trees fit for sacrificial rites - like śūrvikṣa, khadīna, aparṇī, palāśa, śamī, udumbara, Vaikankata, apāmarga, pippala etc. These are efficacious in yielding great valour and vigour to the sacrificer.

50 - 51 (a)

ākarse khadīnāśastas - saubhāgye madano bhavet ,
 viuddhaḥ pāṇī romāṇī vidvēṣe ślesmaśignukam ॥
 pruccātē kākabaksāṇī mārane nimbāśonitam ।

In order to effect the magical power of attraction, and to bring about ~~well~~ blessed life and to make a person to be enraptured, the faggots got from

Khadira tree are to be used; for the purpose of effecting 222
disunion and enmity, hairs of hostile animals, phlegm
and pot-herb are to be used; in case of effecting expulsion
(uccatana), feathers of crow are to be used; and to effect the
cessation of life the sap and seeds of nimba tree are to be used.

518 - 54

śubhāśubham vijānīyat- vannagandhānuūpataḥ ॥
padmarāgendranilārka - śuddhasphatika - hemavat ।
vibarite na siddyai syat- harita pāndu varjitaḥ ॥
snigdha pradakṣināvartas- sampindita śikhāśubhah ।
madhvājya krīna bilvārka pūragandhaśca śobhanah ॥
nirgandhah pāndaro nūkṣo krīnāgāra nilhaśca yah ।
stabdo māngapraurttasca sadhūmo sphassikhośubhah ॥

The preceptor should be in a position to ~~diagnose~~
the auspicious and inauspicious ~~the~~ effect of the sacrifice
through the colour, ^{form and} ~~and~~ odour of the sacrificial fire.
If the colour of blazing fire is of ruby, sapphire,
copper, pure crystal, gold etc. Then it is to be
discerned that the sacrifice would yield adverse effects;
so also, dark-blue and pale-white colours are
indicative of unwanted results. The sacrificial fire
is to be deemed auspicious, if its flames are dense (resplendent),
blazing forth from left to right and appear ~~as though~~
they are formed into a mass. If the odour is ^{like} that of

fire is to be deemed auspicious. If it is without smell, is pale-white, uneven, full of charcoals, smoky and if its flames blaze for downwards, then the sacrificial fire is inauspicious and it would impad the spiritual undertakings of the sacrificer.

55-56½

evam jñātrā prakartayo homastena nacānyathā ।
jayo / nimardanamī sāntih kṣamā cāpi dhanāgamaḥ ॥
pustirjñānamī ca pūrvādi - kramatlesāmī phalamī bhavet ।
agnikāryavidhiḥ prortas - savakāmārtha sādhakah ॥
jñātrā kundapramāṇantu tato homamī samācaret ॥
(iti śīmat - kiranākhye mahātantrī kriyāpāde
agnikāryavidhipatalaścaturthah)

Thus knowing the nature of the colour and odour of flames, homas are to be done. They should not be done in other improper ways. Starting from the direction of east and ending with north-east, the effects of agnikārya done in due order are respectively victory, ~~the~~ destruction of enemy, alleviation, appeasement, ~~the~~ accumulation of wealth, attraction, nourishment and attainment of ^{supreme} knowledge. Thus the procedure of agnikārya which is capable of accomplishing all the desired fruits has been explained to you. One should proceed to do homa, knowing the measurement and varieties of fire-bits.

(This is the chapter on the performance of agnikārya, the fourth of the Kriyāpāda of the Kiranāgama mahātantra)

(Then the chapter on the characteristics of fire-pits)

garudah -

kundānām laksanam praktaṁ pramāṇam mekhalaśu ca
etassamāsato brūhi nātivistāragocaram ॥

garuda -

O, Lord, kindly explain to me the distinct features
of fire-pits to which it was pointed out earlier, their
measurements, their various parts like mekhala etc.
without going into the detailed scope of descriptions.

Bhagavān -

sṛtyaśrayoni-khandendu - triyāśra - vr̥ta - sādaśrakam ,
padmamastāśra meva iṣāṁ pūrvādi kramataśsthitih ॥

The Lord said:

There are eight kinds of fire-pits having different shapes - caturāśra, yoni, ardha candra, triyāśra, vr̥ta, satkona, padma and astāśra. These are to be formed from east to north-east in ¹⁰ rightwise order.

satāndhasata homa tu mustyaratnikramānakam ।
 sahasrāyuta homa tu hasta-hastādwayam kramāt ॥
 syāllaksaprayute homa caturhastānca satkaram ।
 koti homes stā-hastām syāt- tasmādūrdhvam na kārap्त ॥

The measurement of fire-pit varies with the number of
 homas to be offered. For doing fifty homas, fire-pit
 should be about musti () in (length and breadth),
 for 100 homas, the measurement of fire-pit should be
anatni ; for 1000 homas, the measurement should be
 one Hasta () ; for 10,000 homas, it should be two hastas,
 for one lakh of homas, the measurement should be
 four hastas; for ten lakhs of homas, the measurement
 should be six hastas ; and for one crore of homas,
 it should be eight hastas. Fire-pit should not
 constructed exceeding the measurement of eight hastas.

trimekhalam bhavet-kundam - ekamekhalameva vā ।
 mustimātrasya kundasya mekhalaṭvāngula dvayā ॥
 mekhalaṭdvitayam kānyam ṣṭyanigulāndhāngula kramat ।
 anatnimātha - ~~kundasya~~ nemissyādangula istibhīḥ ॥
 pūrvanemidvayam cānyat dvyanigulāngulato bhavet ।
 hastamāthasya - kundasya nemissyācaturangulā ॥
 anyannemidvayam kānyam ṣṭyanigulādvyanigulakramat ।
 kundasya dvikarasya syāt - pūrvamessadangulā ॥
 anyāśngula catuṣkena trityācāngula istibhīḥ ।
 catuṣhastasya kundasya pūrvanemyangulāstakam ॥
 ṣadbhīranyāngulaiḥ kāyā catuṣbhīrapānāngulaiḥ ।
 kartavyā mekhala pūrvā ṣadastasya daśāngulā ॥
 angulainastabhisānyā trityā ṣadbhīranyāngulaiḥ ।
 astahastasya yā pūrvā mekhala dvādaśāngulā ॥
 deśāngulā dvitīyāsyāt - trityā s̄tāngulā mata ।
 kundasya yādrisām nūpam mekhalaṇām tathā bhavet ॥

For a fire-bit, three girdles (mekhalas) should be formed one above the other. Based on the nature of human, fire-bit may be provided with ^{only} one girdle also.

For a fire-bit having a measurement of musti, the first mekhalā is to be with a ^{measurement} ~~length~~ of two angulas;

the second mekhala - ^{measurement}
~~height~~ of one angula; and the
 third mekhala - with a ^{measurement}
~~height~~ of half an angula.

For the fire-bit with a measurement of aratni, the
^{measurement}
~~height~~ of the first mekhala is three angulars; that of the
 second mekhala is two angulars; and that of the third
 mekhala is one angulara.

For the fire-bit of with a measurement of one hasta,

^{measurement}
~~height~~ of its first mekhala : 4 angulars; that of the second
 mekhala : 3 angulars; and that of the third mekhala : 2 angulars.

For the fire-bit of with a measurement of two hastas,
^{measurement}
~~height~~ of first mekhala : ^{6 angulars}₆; second mekhala : 4 angulars
 and third mekhala : 3 angulars.

For the fire-bit with a measurement of four hastas, ^{measurement}
~~height~~ of
 the first mekhala : 8 angulars; second mekhala : 6 angulars and
 third mekhala : 4 angulars.

For the fire-bit with a measurement of six hastas, ^{measurement}
~~height~~ of
 the first mekhala : 10 angulars; second mekhala : 8 angulars
 and third mekhala : 6 angulars.

For the fire-bit with a measurement of eight hastas, ^{measurement}
~~height~~ of
 first mekhala : 12 angulars; second mekhala : 10 angulars
 and third mekhala : 8 angulars. The shape of each
 mekhala is the same as the shape of fire-bit.

kundamadhyagata nābhīḥ kartavyā mukhaloragā ।
 asvatthapathavat-kānyā vistāroṣṭangula māta ॥
 dvādaśāngula dīnghamī syādosthami vistaratoṣṇigulam ।
 sesānāmī dīyāngula vṛddhir - vistarāyāmatoṣpi hi ॥

With regard to various parts of Kundas, the part known as nābhi should be formed at its centre, on the upper surface of the ~~first~~ ^{first} mukhala, ~~and~~ yoni should be formed & in such a way as to appear like a leaf of fig-tree (asvattha bāha). Its breadth should be ~~also~~ eight angulars; length should be twelve angulars; its lip-portion ~~so~~ known as ostha should be one angula in width. For other types of fire-pits with greater measurements, these measurements of yoni are to be increased ~~by~~ by two angulars in length and in breadth.

~~It may be noted for the reader to
 know points or details of this section,
 first pit, decorated & shaped from brick
 (the brick is mentioned)~~

nirnayah kundanemūnām parastāldaksanam sru ।
 pūrasūtrami purā datvā dūtiyam coltarāśritam ॥
 catuśrami purā kṣṭvā yonim savastri kundake ।
 kṣetrañham karnikām grhya Kārnārdhena bhramet punah ।
 yāvat- ~~kṣetra~~ vādhistāvat-tathā ca bhramayet punah ।
 pañcakṛtīkṛtam kṣetram Bhāgamekām bhirnayet ॥
 tasmāt-tatsangamāt-yonikundam pippala pathavat ।

Then, listen to the procedure of determining and designing the
~~girdles~~^{shapes} of fire-bits. Having drawn a line along east-west
 direction, one should draw another line along north-south
 direction. With the help of these two lines four corners points
 are to be fixed and thereby one should construct a
 rectangular design which becomes a source for all types of
 fire-bits. Taking half ^{or 1/4} measurement of the diagonal which
 divides the mandala into two one should revolve the
 thread in such a manner as to touch the boundary of the
 rectangular design. Same procedure is to be repeated on
 the other side of the mandala also. Dividing the mandala
 into five equal sections, one should mark the internal lines on the
 squares with the help of flour-soaked thread. On conjunction of these
 lines yoni-kunda shall be formed whose shape is like the leaf of
pippala ~~pippala~~-tree.

pāñcābhāgakṛtāṁ kṣetram - antyasyārdham parityajet ॥
 tathā tānāntyābhāgasya tyaktvā sādhami tatsamām punah ।
 kṣṭrā sūtrabhrāmākāyo bhavet tānārdha candravat ॥
 pāñcābhāgakṛtāt - kṣetraḥ - bhāhye bhāgadrayam bhavet ।
 tad-dvayor parivayor nyasya tasmānmadhyamī pragṛhya ca ॥
 lāñcayet tēna mānena konayorulabhāyorapi ।
 tatha sūtratrayamī daturā trikonamī vidyate sputam ॥

Having ~~re~~ divided the rectangular design into five equal parts, one should leave out half portion of the extreme squares. Likewise, half portion of the corner-squares are to be left out. If the thread is revolved over the remaining ~~for~~ four parts in a particular way, andha-candra-kunda will be formed. After reticulating the design into five equal sections as before, one should leave out two parts on one side and two parts on the opposite side. ^{Having} Determined the centre of ~~part~~ ^{mandala}, he should mark two other angular points so as to lie on the both sides of brahma-sūtra. If these points are joined together using the thread, trikona-kunda will be formed.

navabhaṅgakāntam kṣetram ekāṁśārdham bhinneyet ।
 tasmānmadhyam gr̥hītivānam bhāmyam tadvantularūpā bhavet ॥
 astabhaṅgakāntat-kṣetra-dekhaṅga virodhitah ।
 ulhayoh pāṇīyastatra tasmānmadhyam vigrhya ca ॥
 lāñcha yet-sarvakoṣṭhesu tathā satśūtrāpatanam ।
 kṣṭrā tathā bhavetkundam satkonaṁ sphutalaksanam ॥

Having divided the rectangular design into nine equal parts, one should leave out half-portion of the extreme side squares. Fixing the centre of the design, ~~so~~ if the thread is resolved so as to pass through the whole surface, vr̥ta kunda will be formed. After dividing the mandala into ~~eq~~ eight equal parts ~~and~~, one should increase the measurement of certain ~~of~~ squares lying on both sides of the diagonals. Fixing the centre of each such square, one should mark it as ~~the point of~~ angular point. ^{an} By marking six such points on the design and and by joining them together, satkona-kunda will be formed.

padmapatrasamam kāryam kannikādala samiyutam ।
 gambhīrami kintu tatkāryamī dala-gramī darsayet-bahih ॥
 catuṇiśati bhāgāmīstu ksethami kṛtā pūrṇāt-khaga ।
 ekabīhāgāmī bahih-paścāt-sauvatraiva vīnāśayet ॥
 madhyāt-konamī gr̥hītraivam paścāttaddikṣu lānchayet ।
 tatra tat-sūkṣhasamīyoga-dāstakonamī bhavet-sphuṭam ॥
 kundesveteṣu mantrajñāḥ prāguktamī homamācaret ।
 adhvīsa-kriyākāle bhūparigraha-karmanī ॥
 etat-samikṣepataḥ proktamī kundalaksanamultamam ॥
 iti sūmatkiranākhye mahatantre kriyāpāde kundalaksanah pañcam
 pataḥ

Adopting the same procedure padma kunda is to be formed. This type of five-pit should be furnished with designs of lotus-petals, pericarp formed in a splendid manner. The front portion of the petals should be shown outside the circular design drawn at the ~~end~~ in the middle portion of the rectangular mandala. Then for, astāśa-kunda. One should divide the mandala into twenty-four equal parts. Leaving out one part on all sides, he should mark the central point of ~~certain~~^{eight} squares, selected in a particular way corresponding to eight directions. On

joining these eight points, astāśa-kunda will be formed. He who has not realised the exact nature of mantras should offer homas, varieties of which have been explained earlier, into the fire-pits formed in each direction. During the occasions such as adhirasa, bhu-paṇigraha (taking possession of land) homas are to be offered essentially. Thus the foremost and distinct features of fire-pits have been explained to you.

(This is the chapter on the distinct features of fire-pit
(the fifth of the Kriyā-pāda of the Kṛnāgama mahātantra)

ATHA ADHIVĀSA VIDHI PĀTALAH.

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(Then the chapter on the rules pertaining to adhivasa)

garudah -

adhivāsa vidhiśārva sūcito noditastīrayā ।

bhumeḥ parigraham sthānam - evamevādi vadasya me ॥

garuda -

The rules pertaining to adhivāsakriya, were indicated earlier. But they were not elaborately told by you. O, Lord, kindly explain to me about the matters like selecting and making use of a proper place for sacrifice, etc.

I do not know what it gives a large
word for so, following which there
is meant. Let me know what is the meaning
of the matter written before - e.g.
relating to pātalaḥ, etc.

Bhagavān -

mahānādītate ramye vane copaveneśpi vā ।
 parvatāgre ca urkṣe vā grhe vā laksanānvitे ॥
 tatrā 55 lokya samāmūrūm bharmāṅgānavarjitaṁ ।
 gantosarādi salyairvā tyakta syatprāgudakplavā ॥

The Lord said :

A proper place for yajna or initiation ~~may~~ be selected near the bank of a great river or near a charming forest or grove or near a mountain or under a tree fit for yajña. The place for adhvāra may be selected in a house itself which is embellished with all necessary features. Having selected a proper place in one of the above mentioned ~~places~~ surroundings, the preceptor should examine the place. The selected place should be deprived of ashes, burnt things (charcoals), hollows, saline soil and other thorny shrubs and splinters. The selected place should be even slopy towards east or north.

varnaingandhaista thā ss svādaijanvita śobhanā bhavet ।
 kundendra kopa hemāli - varnā - syād brahmaṇādītah ॥
 grāhyājya raktagandhādhyā - mūtra vidgandhītā kramat ।
 mudhūnā trikaśayā ca katu kā svāduteti ca ॥

The place should be splendid ^{and} beneficent. It is to be associated with suitable colour, odour and distinctive taste. The place becomes beneficent for the persons belonging to the four castes from brahmin etc., if it is with the colour of jasmine (kunda), indragopa, gold and black-bee respectively. If the place is with the odour of ājya, red-sandal, urine and excretions, it can be taken by the persons of four castes - brahmin etc respectively. With regard to taste, if the place is endowed with the taste of sweetness, astringency, pungency and sapidity then it becomes fit to be used by brahmana, ksatriya, vaisya and śūdra respectively.

evamūrirī kramadgrhya nābhimātramadhah khanet ।
 hastamātrami pūrā khātrā pūrare syācchubhādhikā ॥
 samā yā madyamā bhūmih kāniṣṭhā yā na pūritā ।
 ākūtīyāśvālīhaiaḥ kāṣṭhāiḥ kuryāddarpana sannibhām ॥
 kṣtrā kātāvṛtām bhūmim vastracchannām tu kārayet ।
 pañcagavyena tām proksya khadgenollikhya tām-punah ॥
 evam parighaho bhūmerastrayage kṛte sati ।
 sauvighnarināśo va gonyāgādphaveddhvram ॥

Thus, having selected a place according to the order of caste, one should dig up the ground up to the deep of navel. Having dug up the ground to an extent of a hasta, he should fill up the hollowed ground with the unearthing clay. The selected ground will be the most beneficial one if the unearthing sand is left over even after filling up the hole completely; it is of an intermediate quality if the unearthing sand is ~~as~~ well enough to fill up the hole; the selected ground will be of lower ~~A-~~ standard if the hole is not filled up completely with the unearthing soil.

Having bounded the ground with a stick got from arvaltha tree, one should make the periphery appear as clear as mirror. Then he should strew ~~over~~ the grass ^{even} on the surface of the ground and cover it with a

seitable new cloth. Sprinkling on the ground with
 pañcagāya () the preceptor should scrape the ground
 with Khadga mantra. The ground becomes fit enough
 for yajna, if ashayāga is performed. And, by
 doing gānayāga, the selected place can be made
 to be efficacious in annihilating all kinds of imbediments

Kārtike vāsṭha vāsāke caithāṣadhe ca tadyathā ।
 candraṅkagrahane caiva saṃkrāntau cottarāyane ॥
 sadvārayogaṇakṣatratrī yuktēśānyadadhivāsayet ।
 rohiniśrāvāna jyeṣṭhā puṣya mūlottarātrayam ॥
 dhanisṭhā - mrgasīrsā khyāstesāmekāni subham bhavet ।
 nāmnāira sothānāyogān subhān tānnāvivajayet ॥
 tāneśā sothānāyogān - nāmnādūṣṭān vivajayet ।
 grhīṇiyādāmṛtān yogān vānanākṣatrayogājān ॥

The consecratory ritual known as adhvāsa may be performed in the month of Kartika or Vaisaka or Chaitra or Asādha or during the time of lunar and solar eclipses. It can be undertaken even at the time of saṃkrāntis of Uttarāyana. Deciding the auspicious day in which propitious vāna, yoga and constellation synchronise, the preceptor should commence the activity of adhvāsa. Rohini, Śrāvāna, jyeṣṭhā, puṣya, mūla,

dhanisṭhā, mrgasīrsa - one of these constellations can be taken to be fit for adhvāsa. Yogas ~~are~~ which are with beneficent marks and which are capable of yielding auspicious results should never be abandoned. Yogas which are not beneficent and which are associated with inauspicious marks are to be ~~also~~ neglected. One should take amṛta-yogas which are determined on the basis of the combination of good day and good constellation.

tada hnoś teś dhivāśayāt- pañcagavya samanvitah ।
 gomūthrami gomayam kṣīnam dadhisarphī kusodakam ॥
 kramātsadyādibhīkūryād-gāyatrī yat kusodakam ।
 tonaśamiprakṣya tāmūrīm sivatoyena tāmpunch ॥

On the night of the auspicious day determined to be fit for the purpose, the preceptor should reside in the selected place taking ~~with him~~ pañcagavya with him. Urine of cow, cow-dung, cow-milk, curd and clarified-butter - all these five substances egot from cow are collectively known as pañcagavya. The preceptor should also take with him kusodaka (water consecrated with darbha). The besprinkling of pañcagavya should be done with sadya, vama, aghora purusa and tāna mantras respectively. Kusodaka is to be sprinkled with the accompaniment of gayatri mantra. After besprinkling the ground with pañcagavya and kusodaka, the preceptor should further purify the ground with arghya-water.

manthaisannaddha dehastu soṣṇīsaṅguliyakah ।
 usṇīśam dharayennyāśādūrdhvam tu nyabhuśavat ॥
 dvādaśāngulamutesham sitamīśena dharayet ।
 kiredbijāni khadgena kṛtrā kumbham samarcitam ॥
 ratnava^{garbhām} sarastham ca pūjayedsthānamadhyagam ।
 ekoccarācchivenaiva vārdhanīm cāstriasamyutam ॥

The preceptor should have his physical body accounted with mantha kalas, wearing diadem (usṇīśa) on his head and pavitra-ring on his finger. After doing nyāsa over his body, the preceptor should wear usṇīśa on his head in order to present a majestic and royal appearance. The diadem should be 12 angulas in height and it should be in white colour. The preceptor should wear it on his head with Īśāna mantra. After doing kumbha-pūja, he should strew over the seeds of sesamum etc on the ground reciting khadga mantra. The kumbha, placed at the centre of the sacrificial ground should have been ^{furnished} filled up with all kinds of gems and be covered with fine cloth. Sivakumbha of this nature is to be worshipped with Sivamantra and Vārdhanī kalasa is to be imputed with astramantra.

19-20.

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kṛtvā kumkhami śivākhyām tat kalpayet vighnanaśanam ।
 vārdhanyām desikos sthena kṛtvā dhanām ghatānugām ॥
 purvato yāvadaisānyām sthāpya tām vikropani ।
 śivam bhavati tatsthānam śivendukiranāhatam ॥

Having designed Sivakumbha which is capable of
 thwarting all sorts of impediments, the preceptor should
 place Vardhani Kalasa on the left side of Sivakumbha
 with the accompaniment of asthamantra. Taking the Vardhani
 Kalasa in his hands, the ~~preceptor~~ and making the consecrated
 water contained in it to stream down, the preceptor
 should go round the sacrificial ground from east to north-east.
 followed by Sivakumbha. Then he should place them again
 on the Vedika. By doing so, the sacrificial ground
 becomes auspicious, being struck and divinised
 by the rays of the crescent of Lord Siva.

pithami prakalpya pūrvotkam mūrtimat kalasām nyaset ।
 brahamabhisakali kṛtya tataś odyha kaladhvani ॥
 triyugmantu tato dadyacchitvāngāni kramānyaset ।
 kṛtvā pratyaksavān mārgam vādhanyāmāyudham nyaset ॥
 vāmanām vādhamām cātha gandha puspādibhīryajet ॥
 ātmānyāsam tataḥ kṛtvā viśeṣāṅghya prakalpanam ॥

Then, having designed a lotus-pedestal as explained before, the preceptor should do nyāsa on the kalasa so as to make it appear in the form of Siva. Conceiving the form with brahma mantras, the preceptor should do ¹⁰ purification of kalādhvā. Then he should do anganyāsa by reciting anga mantras in due order. Making the adhva form of the Lord to be perceivable by exteriorising it with proper mantras, the preceptor should transmit the power of astriamantra to the vādhamā kalasa. Then he should worship it with sandal-paste, flowers etc, reciting kavaca mantra. Then, again doing karanyāsa and anganyāsa on his own body, the preceptor should prepare viśeṣāṅghya!

kṛtvā samipūjya deveśam sthanḍile pankajespī vā ।
 vahnih prāgurktasamiskāraṇ kṛtvā vahnim samuddharat ॥
 carośrājanamuddhṛtya daksināyām nayeddisi ।
 purvataḥ pāscimāyām sthāpayeccullimadhyagam ॥

Having worshipped the Lord in sthanḍila or lotus-seat,
 the preceptor should do agnikāryā by executing all
 kinds of samiskāras in a manner explained before and
~~producing~~ ~~make~~ the fire nourishing the fire with
 libations and offerings. For the preparation of sthālipāka,
 the vessel in which cow (Kavī) is to be cooked should
 be placed on the culī (fire place) installed in the
 east south or east or west of fire-bit.

ullikhyāstrena tām pūrvarī ṛṣṭhaecchiravāriṇā ।
 brañavena ss̄ sanam vahnē dattā sthālīm pūrṇayet ॥
 kānyānyāsanī tu mūlādhāḥ ṛatyagrā sudṛḍhā samā ।
 dharya sis̄yādi rūpēna kalpaniyam yathēcchaya ॥
 khālyā khadgena tām pūrvarī sambṛṣṭayā bhāryacayeddhyā
 sthāpayeddrudraśaktyā tu kalpya pūtham tu pūrvavat ॥

Scraping the culli with astra mantra and sprinkling
 sirāṅghya-water over it and doing other samiskaras like
 kavaca and avakuntthana, the preceptor should offer
 the seat ~~stūpā~~ which is of the nature of brañvara mantra
 to Sivagni. Then he should place the earthen-pot
 (sthāli) over the culli. The earthen-vessel (sthāli)
 should be strong enough and endowed with regular shape.
 At the bottom, middle and top portions of the vessel
 one is to be purified through the process of nyāsa. For the
^()
~~best~~ preparation of cane, the rice and other substances
 should be taken according to the number of disciples (to be
 initiated). All the materials are to be cleansed with
 Khadga mantra and to be sprinkled and honoured with
 hrdaya mantra. As explained before, idealizing a proper
 pedestal (saddhātthāsana) with darshā, the preceptor should
 place the vessel on it.

angāntam nyasya yāgantu tato bharyacya gṛtenatu ।
 payasā pūnayeddarbhair ghatे datvā s stralakṣanam ॥
 kāpilam tatpayah kāyam- itaram vā śivena tu ।
 tandulā ssus thalodbhūtā hyalhāve vrīhisam bhavāḥ ॥
 cālanodghātānam karma śivenortamī hydāśpi vā ।
 jñātvā svinnamī tadāghāram syādalbharyacya gṛtena tu ॥

Then worshipping the Lord with layāṅga and bhogāṅga employing the sambhita mantras, the preceptor should honour it with gṛta. Placing darbha attributed with the characteristics of śivāstra inside the vessel, the preceptor should fill up it with milk. Milk to be used for curd is to be got from the cows belonging to the variety, c) kāpila. (tauny coloured cows). Pouring of milk into the vessel ~~and~~ other activities are to be done with Siva-mūla-mantra for curd, rice should have been collected from the auspicious fields. If it is not available, vrīhi kind of rice may be taken. While cooking the curd, ~~the act of~~ cālana (stirring up of curd with ladle) and udghātana (removal of the vessel from the culi) are to be done with the accompaniment of Siva ^{and} hrdaya mantrā. Knowing the boiled condition of the curd, sitābhīghāna or taptābhīghāna is to be done honoured with ghee.

payasā pūrayeddarbhair - mantraiṣsyācchartisamijñākam ।
 uttāya tadadhah pāscāchivā samijñām punarbhavet ॥
 nātīpakram nācāpakram yadi syādvyādi pāñcata ।
 nūtrā samūpamagnestu sāmpāta hutimā caret ॥
 svetyagnau heti carau kṛtrā bhāgacatuṣṭayam ।
 śivāgni-śivakumbhātma - śisyānām ca yathākramam ॥
 kṛtrā homam brāhmaṇyēśām datrā baliṁ athā ss caret ।
 pāñcagavyam carum datrā śisyānām dantā dhāvanam ॥

Making use of darbha, the preceptor should fill up the vessel with milk accompanied by Sakti-mantras. Then he should take the vessel out of culli and place it on darbhas. Now the sthāli (with cooked corn) becomes possessed of the power and nature of Siva. The corn should neither be over-boiled nor be uncooked. If it gets over-boiled (atīpaka), diseases will occur. If it remains uncooked (apaka), death will occur. Having taken so much care, the preceptor should place the vessel (sthāli) near (the western side of) the fire-pit and proceed to do sāmpāta homa. Then pronouncing 'sva' into agni and 'ha' into corn, the preceptor should offer the corn along with ghee. The corn should have been divided into four parts to be used for Śivagni or Śivakumbha, the preceptor and the disciple. Then, offering homa and saluting the Lord, the preceptor should do bali-offerings. He should bless the disciples and give them pāñcaganya and corn and tooth-sticks.

dvādaśāngulam siddhau muktau taddhi dasāngulam ।
 kṣīnaykṣasamudbhūtāmaṇikam nivṛṇam dhṛdhām ॥
 tannipātam vijānyāccholbhānaśobhamam punah ।
 punottanēśasampātāśubho vā s to s nyathāśubhā ॥
 agnolēnyathājāte śatamastottaram punet ।

The tooth-sticks should be 12 angular in length in case of disciples belonging to siddha group and 10 angular in length in the case of disciples belonging to mukta group. These sticks should have been got from glomerous trees like udumbara, asvaltha, madhuika etc. They should be straight, unhusk and strong. Considering the directions in which the used and thrown out sticks falls down the preceptor should know its auspicious or inauspicious effect of the undertakings. Auspicious effect can be achieved if it falls down in the direction of east or north or north-east. Falling down of sticks in other directions is not indicative of good effect. But if inauspiciousness is indicated, the preceptor should offer Pramas 108 times with aghora mantra for the sake of alleviation.

38(b) - 40(a)

Bhramadarbhātmikāmī sayyām kalpya khadgena taissana ॥
 śivadhyāna samāyukto mauna niṣṭhaśuccissvapet ।
 teśām rākṣasāśinā proktā sikhābaddham tu varmanā ॥
 śobhanāśobhanam svapnam jñātvāśrāmbhastato bhavet ।

The preceptor should prepare a bed making use of
 bhasma and darbha with khadga mantra outside the sacrificial
 hall. The preceptor should sleep along with the disciples, with
 his mind fixed on Lord Siva. Observing strict silence and
 maintaining purity (both mental and physical) he should sleep
 near the ground. He should protect his disciples with astra
 mantra and should fasten their tufts with kavaca mantra.
 Getting up early in the morning the preceptor should decide
 upon the auspicious or inauspicious nature of the proceedings
 knowing the dreams that appeared occurred to the
 disciples last night. If the dreams are indicative of
 beneficial result, let him feel happy. If they are not
 indicative of good, the preceptor should proceed to do
 homas for the sake of removal of inauspiciousness.

nāgāgra-vrksa-hastyaśvāś rohōnam sragvilepanam ॥
 surāpānamasṛgyogassatam yaddadhilakṣanam ।
 goripramuni devānām dārisanam yadguruṇapi ।
 rājya cāmara-chatrāsi - bhūstri - dhānya - samāgamah ॥
 tathā sa puṣpatāmbula - mantralābhos gnisambharah ।
 toyapraśtaranam yacca susvapnam Ṣreyatadādikam ॥

Dreams such as climbing on the top of a mountain or climbing on tree or elephant or horse, wearing garlands and wreaths of flowers, besmeared with sandal-paste, drinking of divine liquor (surāpāna) or blood, taking eatables and curd, etc are to be deemed to be indicative of auspiciousness; likewise having a vision of cow, brahmin, sage, deva, his own preceptor, attainment of lordship over an empire, vision of ~~my~~ royal

insignia like camara, chatra, ladies etc, acquiring of wealth, to be blessed with flowers and tāmbula, instruction on mantras, other things related to the gross elements like fire, water etc, Raining & repose in a bed etc - are considered to be suggestive of auspicious effects.

kharosthādhyasitam yānāmasastam tailalepanam ॥
 darsanam kūrasattvānāmī gehathango ghatasya ca ।
 panikamagnamathā ss tmanam kubagarbhāntadhumagam ॥
 nestametatsadas svapnami homos tra prakatalaksanah ।
 akhiletu kr̄ṣṇākhye - tradvirāsanake vidhau ॥
 tatascothaya kartaryo gehe yāgāsalaksanah ॥
 (ili sūmat-kiranākhye māhatantre kriyāpāde
 adhvivāidhīṣṭasthānī patalah)

Dreams such as mounting on ass, camel and on
 other vehicles like palanquin etc., anointment with oils,
 vision of evil beings, destruction of house, pot etc.,
 getting drowned in ~~the~~ mine or in a well, appearance
 of smoke inside the house - all these and similar dreams
 are not deemed to be good. The preceptor should do
 homas as enjoined in the scriptures, for the sake of
 extirpating the evil effects indicated by inauspicious dreams.
 All the ritualistic activities concerned with adhvivā
 be dispensed with inside the sacrificial hall endowed with
 all the significant lineaments preceded by kr̄ṣṇa (a kind
 of sacramental rite)

(This is the chapter on the rules pertaining to adhvivā, the
^{sixth}
~~sixth~~ of the kriyāpāda of the Kiranāgama māhatantra)

(Then the chapter on house-construction)

garudah

Shagavan śraddhayā prota yāgo ghe salaksane
dvijādi prakramādgeham brūhi taṭākridśam subham!!

gaunda -

O, Lord, it was pointed out that yāga is to be done with all diligence in a house endowed with auspicious characteristics. Kindly explain to me the various types of houses good enough for all the four castes starting from & dvijas etc, in due order.

Bhagavān -

dvātrimsat - hastāmīyukta - vistārasyāddvijālayah ।
 vistārat sadaśāmīṣena daighyam tasya prakalpāyat ॥
 catuśālagrheśveram vistārat - pādatocchrayah ।
 vistārat - drigemam daighyam ekāśālāyutasya tu ॥
 vistārāśtrīmīṣatastrīmīṣattena kāryātra vīthikā ।
 yadyagrataḥ Bhavedvīthi usnīnāma prakalpāyat ॥

The Lord said -

A house of *dvija* should be 32 *hastas* in breadth. Its length should be increased by sixteen parts of its breadth. This rule is applicable for a house furnished with four enclosures (*śālas*). The height of such a house should be equal to one fourth of its breadth. If the house is for a house of one furnished with only one enclosure length should be equal to twice the measurement of its breadth. One of the various parts of a house known as *vīthi* should be constructed along its breadth, ~~so~~ lying on the ~~third~~^{thirteenth} part thirteenth part of its breadth. If *vīthi* lies ~~so~~ in front of the house, it is called *usnī*. If it lies on its hinder section, it is called *āśraya*; if it lies on either sides of the house it is called *sāvasta*. If *vīthi* is constructed around the house, it is called *susvīthi*.

pāscātsavāśrayam nāma sāvastam sa tu pārvayoh ।
 samantādyadi sanjātā tadā susthitamucyate ॥
 dainghyaya sodasāmisena gr̄halbhūtum prakalpayet ।
 vistārāstābhāgena dvāram syat- dīgunocchrayam ॥
 uchchraye hastasankhyāyā dīgunāngula sankhyayā ।
 śākhādrayam tathā kāryam tathāvādumbaram samau ॥
 vedāśro mucakastambho vajro stāśrayuto matah ।
 dīvajrasodasāśrastu uttastambha pranālakah ॥
 vibhajya naradhā stambham kuryātadvahanam ghatam ।
 kamalam cotkarosthe ca bhāgenaikena tatsamam ॥
 pakvestakānām nyāyo yam darujānām yathēcchayā ।
 dhvajādyam tu gr̄he kāryam tacchubhāmīśka nirmitam
 narathrayodasānyaiśca Karairjñātvā vikalpayete ।
 vistārenāsyā dainghyam tu gunayed gunitona tu ॥
 tadā s stāsta parityāgāt- āyāśuddham gr̄hami bhavet ।
 catuśsāla gr̄hanām tu tatrāśyā kalpanā mata ॥

If nītu is constructed on the hinder section of the house it is called āśraya; if it lies on its either sides of the house it is called sāvasta. If it is constructed around the house it is called susthīta. The wall of the house should be constructed with a height equal to one sixteenth of its length. The width of entrance should be

equal to one by eight parts of its breadth. Entrance should be with a height equal to twice the measurement of its breadth. The height may be increased in terms of hastas or ~~is~~ by the multiples of six angulas. Two sākas are to be constructed and likewise, two udumbaras. The roof must be buttressed by pillars. The four angled pillar is called nucaka; eight-angled pillar is called vajra; similarly the house may be furnished with sixteen-angled pillar (dvi-vajra) and circular pillar - pillars known as krānalaaka. Dividing the height of pillar into nine equal parts, the section known as ghata ~~or~~ is to be formed so as to cover ~~the~~ lowest one part. ^{of} in its lowermost portion. Similarly other parts such as Kamala, oṣṭha etc. are to be formed ~~on~~ on the uppermost part of the pillar each one covering one part of ~~the~~ its height. Pillars may be constructed with baked bricks or ~~to~~ wood got from the suitable trees. ~~Flag-like designs~~ ^{Flags} ~~The house~~ also may be furnished with flag-designs. Flags are to be ^{made} ~~formed~~ with suitable bright cloth, its length being 9 or 13 hastas. This measurement may be increased or decreased. Length should be in multiples of its breadth. For the purpose of āyaśuddhi, one should leave over eight parts of ~~its~~ length and breadth of the house. In a house consisting of four sāles, various parts are to be constructed in the following manner.

13 - 14

pūrvayām śūgrīham ~~syānnītyām~~ - āgneyyām syānmahānasam

śayanam daksiṇāyām syānnītyām - āyudhālayam ॥

R̄janam pascimāyām syādvāyāryām dhānyasāñcayam ॥

uttare dhāryasamisthanam - aīśānyām devatāgrīham ॥

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(Various parts such as kitchen, bedroom etc should be formed in respective directions). Śūgrīha (room for keeping wealth) should be in the direction of east; Kitchen - in south-east; bedroom - in south; āyudhālaya (room for keeping instruments and weapons) - in the direction of south-west; dining hall - in the direction of west; stone-room (^{dhānya}~~grāntha~~) - in the direction of north-west; stone-room for dhāryas - in the direction of north; pūjāgrīha - ~~is~~ room for worship and yāgas) - in the direction of north-east.

These directions are very good.

Now I am going to explain these signs from

and so

triśālam vā dvīśālam vā gṛham śaivālaye bhavet ।
 catuśālāyutam cānyan nandyāvartamiti smṛtam ॥
 sastam hiranya nābhā khyamī hīnamī cottaśālāya ।
 sukṣetram pūrwayā hīnamī śālāya vṛddhitam matam ॥
 culī daxinayā hīnā śālā ss cāya vināśinī ।
 yatsyādabrayā hīnamī paksaghnamī tātutāntakrt ॥
 siddhārthamī tadbhāve cchulhramī yāmyamī varayutamī yadi ।

Houses belonging to ~~the owners of~~^{descendes} Sāivās
 may be furnished with three or two enclosures.
 There is another type of house known as nandyāvarta
 which is also endowed with four ~~as~~ enclosures.
 The house which is without an enclosure on its northern side
 is known as Hiranyanābha; the house for which there is no
 enclosure ^{on} in its eastern wing is known as sukṣetra;
 this type of house will effect prosperity. The house which is
 without an enclosure on its southern wing is known as culī;
 this will effect the ~~destruction~~^{house-owner;} destruction of ~~wealth~~;
 The house for which there is no enclosure ^{on} in its western
 wing is known as paksaghna; this will effect the
cessation of descendants and progeny
~~for the~~
~~which~~
 The house, has been embellished with grotesque structure
 on its southern side is known as siddhārtha is extolled
~~as~~^{as} very much auspicious one.

pāscimottara samyuktam yamaśūrpantu mrtyudam ।
 udakpūrvayutam geham dandākhyam dandakārakam ॥
 pūrvayāmyayutam geham pānākhyam kalahabriyam ।
 pūrvāparayutam geham cullināmārthanāśakrt ॥
 dakeśottarasālaikam kālasamijñami virodhakṛt ।

The house which is furnished with an enclosure lying along the diagonal joining north and west is known as yama and this is of the nature of effecting cessation ; the house with an enclosure lying along the diagonal joining north and east is known as danda and this is of the nature of trouble - yielding will create troubles and miseries . The house with an enclosure lying along the line joining east and south is known as pāna ; this is of the nature of creating quarrels and enmity . The house with an enclosure lying along the line joining no east and west is known as culli ; this is of the nature of effecting the destruction of wealth and prosperity . The house with an enclosure lying along the line joining south and north is known as kāla and this is of the nature of creating enmity .

21-24 (a)

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ekasālāyutaryāsyā dīksudvāram vidiṣu ca ।
 ekaikasyām bhavantyatra dvānānyastāstāsankhyayā ॥
 pūrṇādi kramayogenā raudramisam bhayaśvaham ।
 parjanyaे stricalatram syat - jayañkhye vijayo bhavet ॥
 mahendhassyācchriyo urddhish pratāpo bhāskare mataḥ ।
 satyena dharmasilatram Bhramise ca kalaho mataḥ ॥
antarikṣe na kiñciteryat - daksināyamataśīryne ।

For a house consisting of only one enclosure entrances shall be constructed in different ways so as to face main directions ^{and} or intermediate directions. ~~These are~~
~~eight~~ ~~three~~ entrances may be formed in each direction. ~~Sixty four types of entrances~~ Some of which are auspicious and some others inauspicious. (The nature of auspiciousness and inauspiciousness is determined on the basis of vāstu vidyā). According to the Vāstuśāstra, the entrance constructed at the place of Śa (one of vāstu devatas) will create fearlessness; Entrance at the place of Parjanya - ~~is~~ will effect an indisposed state to the house-mistress; at the place of Jaya - victory; at the place of Mahendra - growth of riches; at the place bhāskara - valour and courage; at the place of ^{at the place} Satya - virtues and disciplines; Bhramisa - quarrels; at the place of Antarike - neither auspicious nor inauspicious. So far, with regard to the direction east. Then listen to the nature of entrances lying along the direction of south.

* What is this actually a Vāstu devatas? Please include a note for this in front of page no. 61.

24(6) 31a

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~~antarike na kincit yāda vīyāmatasya nū ।~~

agnāvagnilbhayam̄ vidyāt - pūṣnidānam̄ sukhām̄ bhavet ॥

vitalte mithanāśitram̄ ~~kṣayos~~ ritasya gr̄haksate ।

yāme mytyulbhayam̄ vidyādgandharwe śrīdhanam̄ yasah ॥

śilpilīram̄ bhr̄ingasamjñe syāt - myge punistram̄ bhavet punah
ayusyam naiste dēse pūtīn̄ - dāvārike matā ॥

segrīve kṛsi^{dahi} syāt - puspadante dhanāgamah ॥

dvāre vārunasamjñe syāt - pūstirārogyatā bhavet ॥

asure sṛtha kṣayam̄ vidyācchōṣe ~~sāsastu~~ kevalah ।

pāpayakṣmani pātasyāt - uttarasyāmatasya nū ॥

rogo rogo mahānāge mukhye vai mukhyatā bhavet ।

bhallāte vā sṛtha uddhistū some syāduddhirāyusah ॥

ngvāretu kṛśitram̄ syāt - aditau mativandhanam̄ ।

diti dvāre hi mānam̄ syāt - jñātvā hyevam̄ subhāśulham̄ ॥

nivejo mandirasyāvām̄ kaitaryam̄ śobhanam̄ sadā ।

These places

Entrance at the place of Agni - fearness on account of fire or
at the place of Pūṣnidāna - happiness; at the place of
Vitalte (Dhata) - annulment or friendship or friends.
at the place of gr̄haksata - decay of wealth.
at the place of Yama - fear of death; at the place of
Gandharwa - wealth, ~~poor~~ abundance of provisions and fame;

at the place of Bhṛṅga - dexterity in arts ; at the place of
 Mṛgānāt - progeny; then, with regard to the direction of west: at the place of Niruti - longevity ;
 at the place of Dauvāika - love and affection ;
 at the place of Sugrīva - growth of cultivation ;
 at the place of Puspadanta - accumulation of wealth .
 at the place of Varuna - nourishment and healthiness .
 at the place of Asura - decrease of wealth .
 at the place of Sōsa - ~~withering away~~, emaciation ; dryness .
 at the place of Pāpavakṣma - downfall . Then listen to
 the nature of entrances along the direction of north .
 At the place of Roja - diseases ; at the place of
 Maṭhānāga - neither auspicious nor inauspicious
 at the place of Mukhya - prominence ; at the place
 of Bhallata - growth of wealth ; at the place of
 Soma - longevity ; at the place of R.K - feebleness
 or decay ; at the place of Aditi - growth of knowledge
 at the place of Diti - a bright state of person .

Thus , knowing the auspicious and inauspicious
 effect of the entrances occupying a particular position , one
 should construct them with all carefulness . Having
 constructed the house , the owner should perform 'gyāhapravesa'
 with the accompaniment of auspicious rites .

31f- 32 a

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Garudah -

Bhagavan praktaṁsañyām devatāyanam gr̄ham ।
tadgr̄ham kīdñām īastam br̄hi me tasya lokaṇam ॥

Garuda -

O, Lord, it was told earlier that pūjāgr̄ha ^{should} is to be formed in a house in the direction of east. What type of pūjāgr̄ha is extolled in the scriptures? Kindly elucidate the specific characteristics of pūjāgr̄ha.

32f- 33

Bhagavān -

caturasra samam kuryādvivak syādyāgamantapam ॥
navatridasa hastam vā tathā saptadasatmakam ।
ekavimśali hastam vā saptavimśamathā s̄pi vā ॥

The Lord said:

Pūjāgr̄ha should be ~~in~~ⁱⁿ a rectangular shape.
It should have been levelled evenly on all sides. The length may be ~~not~~ taken in different ways — it may be constructed with a length of 9 or 13 or 17 or 21 or 27 hastas.

34-35

pūrvottara gata issūthain - vilhajya navalbhāgikam |
 dvau dvau bhāgau ~~pa~~ pātyajya konāmisau sawatāssamau ||
 catvārah konabha gāssyur - bhāge syāt vāntarocchitam |
 talasthāpanamākhyātam talam kumbha samanvitam ||

The ~~wall~~ ~~at~~ periphery of pūjāgrha ~~is~~ should be divided into nine equal parts by the lines proceeding towards east and north. Two squares of each corner should be left out. Alternately, squares ^{should} ~~are to be~~ heightened a little. Various constructions like tala and kumbha should be formed ^{on} ~~inside~~ its upper section of the mantapa.

kilakagrahanairyukta kāryā sgre s bija ghatānūta ।
 tula copatulā yā tu mahati ca tula bhavet ॥
 sāndhalbhāgochchitā dundhvam - upastāmlbhāśca yojayet ।
 tadananta pramānam syat - ekalbhāge bhavet - ghatam ॥
 tribhāgat - hastamutsedhāt - bhātti bhāvati sarvataḥ ।
 Kunyādvara pāscimadvarām dakinam pūrva meva vā ॥
 madhye tadbhāgamātrena sapta vīśat - tadarigulam ।
 dvāthimisādatha sat - trimisat - astāthimisādabhāvātyatha ॥
 angulāni bhaveddvārami vīśat - pañcāngulāni tu ।
 vistāra dhaśamāni dainghyam kāryam vā dirghu no chrayam ॥

Tula, upatula

Tula and kumbha and other parts are to should be
 firmly joined together with wedges and nails made of
 wood and adorned with designs of lotus, ghatā, etc. There
 should be propped up by ~~secondary pillars~~ & upastāmlbhās,
 which may be constructed with different measurements.
 The bhāta should be constructed so as to occupy
 one part (one square ~~or~~ out of 81 squares). Around the room
 wall should be raised with a height equal to one third of
 its length. Entrance of pūjā mantapa may be constructed
 in the direction of west or south or east. It should
 be formed ~~on the~~ along the middle of the extreme row
 (consisting of 9 squares) its breadth being 27 or 32 or 36 or
 25 angular, length being one and half times greater than its breadth
 and height being twice its breadth.

41-45

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vīthika hyekalñāgena kartavyā bāhyatasshita ।
 pakvestaka tñācchannā kartavyā jālakānita ॥
 vicitarandhra samiyuktam sakavātārgalānūtam ।
 madhyastambha-vihñam vā kartavyam devatāgrham ॥
 hilñāgena tulayogah kartavyah konasamyutah ।
 pūrvavat-stambhabhittiādi - kalpanam tatra kārayet ॥
 Bhittistambha samovā syān - mantapa vāsthava gr̄ham ।
 evamuddesatah ^{khyātam} ~~tākā~~ gr̄hamantapa laksanam ॥
 tasminnaiuvam vidhe sthāne laksanotkam likhet puram ।
 etadāgama sanisiddham - āgamośpi śivoditah ॥

Citi sūmat- kiranākhye mahāntie kriyāpāde
 gr̄hanimānapatalassaptamah)

Along & one now, the portion known as vīthi
 should be constructed, ~~lying~~ so as to ~~lie~~ lie ^{on the} ~~outside~~ outer
 side of ~~the~~ brahmasthāna. It is to be built with baked bricks
 and covered with grass or reeds; it is to be provided
 with windows consisting of holes of different forms. Also
 it should be provided with doors, bolts and bars.
 Pūjāgr̄ha may even be constructed ~~in a different manner~~
 without central pillars. Tula may be formed

~~See this.~~

so as to occupy three ~~not~~^{one} squares, provide them with angular designs. Wall, pillar and other decorative designs should be constructed in a manner explained before. The internal mandapa may be constructed so as to be on ~~same~~^{level} with the wall or pillar-or with " Thus the distinct features of bijagniha have been illustratively told to you. Inside such a place one should construct a particular design (mandala) for the purpose of worship. All these particulars have been declared in the Agamic Scriptures which are ~~the~~ very pronouncements of Lord Siva Himself.

(This is the chapter on House construction, the seventh of the kriyāpāda of the Kiraṇagama mahātantra)

ATHA MANDALA VIDHIH

(Then on the scheming of mandala)

garudah

sūcītam mandalam dera nortam vistarato mama !
 yatsūtham rajaso rūpamī saurametat-brāhma me !!

garuda -

O, Lord, drawing of a mandala was pointed out earlier.
 But it was not been elaborately told.
 Kindly explain to me the necessary implements like thread,
 powder, etc., and various parts of a mandala.

Bhagavān -

Sānakārpaśajam rṣauma - kuśa - valkala sambharam ।
 grāmthyādi - rahitam kāryam mālādviguna tanturat ॥
 mandalam sūtrayatnena śānikum kṛta tu madhyataḥ ,
 śānikavah khādirāḥ kāryāśśairśupa dvādaśāngulāḥ ॥
 adhōphāge titye tu caturśesvataśamāḥ ।
 astāngula parināhā vṛttāvakraśśubhā - dīdhāḥ ॥

The Lord said :

Threads to be used for drawing mandalas should have been made of hempen string, or cotton thread or silken thread. Kuśa (darbha), and ropes made of bark may also be used. Threads to be used for designing ~~as~~ mandalas should be bereft of knots. These may be formed by twisting two strings together to appear like a ~~as~~ garland. Fixing a peg at the centre, (or at any desired place) and revolving the thread, mandala ~~as~~ shall be formed. Peg should have been made of khādirā tree or śimīśupa tree, its length being twelve angulas. ~~Its bottom part~~ ~~at a height of~~ ~~the third part above its bottom~~ should be in rectangular shape, its ~~measurement~~ being ~~four~~ ~~an~~ four angulas. The remaining part should have been whittled evenly. The peg should have a thickness of eight angulas; its ~~should~~ upper portion should ^{be} in round ~~as~~ shape; should be straight and strong.

brāksūtrami prathamam kṛtvā punastatkaraśamitam
 tēna matsyaduṣayam kāryam daksinottaragatam punah ॥
 tatra tatprasṛtam kṛtvā yathecchātastadarikayet ।
 tasmāt-tatkonagam kṛtvā vedāśrami kṣetramucyate ॥
 catuṣṣat-astā hastam vā godasātmakameva vā ।
 bhāgathrayam tataḥ kṛtvā, ekaikam cāstadhā punah ॥

To ~~draw~~ ^{design} a mandala, one should first ~~then~~ draw a line ~~in east west~~ from west to east, its length being one hasta. With using the thread and peg, two points are to be marked one on the southern side of brāksutra (i.e. the line drawn earlier) and the other on the northern side of the brāksutra. Similarly, based on those points, four more points should be marked ~~so~~ which lie on ~~the con corners of catuṣṭatha~~ mandala. Two of them lying on the northern side of brāksutra and the remaining two lying on the southern side of it. These are the corner points and by joining these points together using the flour-soaked thread, a rectangular mandala shall be formed. This mandala may be drawn with a measurement of ~~4, 6, 8~~ 4, 6, 8, or even 16 hastas. After dividing the mandala into three bigger parts, one should reticulate each part into eight equal ~~equal~~ parts.

A diagram of the construction of
 mandala would be a nice addition.

caturbhīsh kamalam bhāgai-vīthikā tatsamā bhavet ।
 vīthyandhena prthakkāyam devatās varanam bahih ॥
 dvānāni padmamānani tadanigenaiva vantayet ।
 exalhāga samam kānltham kapola vantayet tathā ॥
 upakanltham tathā ss vantya sesam sōkheti gīyate ।
 evam syāddvāravinyāsh padmaṇ-vidyeśvarān-nyaset ॥
 tīkṣṇāgrotpala samisthānāḥ pūjyāḥ pramathānāyakah ।
 lokeśāsvastikaiḥ pūjyāscaturbhāga vivarjitaib ॥
 tadbhāye trigunam kāyam laksanena suvaritam ।
 alhāvai bindutah kāyās-tatha pūjās stra pañjanāḥ ॥

Four rows ~~in the middle~~ position at the centre of mandala
 are to be ~~to~~ left out for the design of lotus. ~~Next~~
~~Four~~ ^{Four} rows ~~from~~ constitute a part known as vīthi.
~~Next~~ ^{Two} rows are for āvaraṇa devatas. Four
 rows (square) are for ~~at~~ the entrance; one row for
Kanṭha and one row for Kapola. Remaining rows
 are meant for upakanltha .. Scheming the rows in
 this manner, mandala should be formed to look
 beautiful and auspicious. Arrangement of squares should
 be done in this way. Astavidyeśvaras are to be identified
 in the lotus design. Gyanas are to be identified

~~padmam kṣṭrā tu~~

In utpala-designs, drawn around in another row. Lokapālas (or Dikpākākas) are to be identified in svastika-designs drawn around in the next row. Then leaving out four rows and counting the squares three by three, one should fix the row for the placement of daśāyudhas.

13-14

padmam kṣṭrā catuṇḍhā tu prāgamisē karṇikām likhet ।
 dviṭye kesarānyamisē trīṭye syāddalāstakam ॥
 catuṛṭe te dalāgrāni bāhyam tathānivāriṇā ।
 kṣṭrā tadvarayitvaiṣam rājāmisi viniptātayet ॥

The interior of the mandala where lotus-design ~~is~~ has been formed should be divided into four equal parts. The innermost first part constitutes the pericarp of lotus; ^{in the} second part ~~as~~ filaments (kesaras) are to be drawn; the third part eight petals are to be drawn; and in the fourth part the tips of petals are to be drawn. (Utpala-designs and svastika-designs also should be formed, following a definite procedure). Having drawn various designs in this manner, one should sprinkle ^{over} the powder of ~~variegated~~ different colours according to the following scheme.

yava-godhūmajaiścūnaiś-sāli-tandulajaisitam ।
 dhātusindūrajam raktam mṛdhiḥ pakwestakairbhavet ॥
 kṛṣṇam rajastusair-dagdhairangāraiñā sucūnitam ।
 haudrāsambhavam pītam gainikodbhavameva vā ॥
 haritam cūnitāḥ patraḥ - haritaistatprakalpayet ।
 Rajah kāryam yathā praktaṁ yathā sambhavatoṣpi vā ॥

Colourful powder is to be ~~for~~ ~~before~~ made in the following way. ~~for~~ White powder can be made by pulverising the grains like yava, ~~gṛihīma~~, ^{wheat} or rice etc. Red powder - by pulverising red one and other ~~not~~ red coloured minerals. Burnt ~~the~~ husk and powder of charcoal can be used for black colour. Yellow powder can be made ~~by~~ by crushing turmeric pieces or gainika (a kind of chalk). Pounding the green leaves, green powder can be ~~not~~ got. If not in this manner, colourful powders shall be prepared in other ways also ~~based on~~ using available materials.

rekhañtaram yavam jneyam sthauyam madhyanguli kramat ।
 kanishtantam prakartavyam rekha - nyunadhikam vinā ॥
 karnikām pīlikām kuryat - sitā vāpiha bijikā ।
 kesarāni vicithāni mūlamadhyāgra desatah ॥
 svetaraktāni pītāni kramat - krtvā sunāni vā ।
 dalastakam sītām kāyam - arunam vā prakalpayet ॥

Lines and cross-lines should be drawn evenly,
 without any projection or depression. Thickness of each
 line may be about yava, or may be equal to the
 thickness of middle finger or little finger. Pericarp of
 the lotus-design should be coloured with yellow powder.
 Seeds of lotus - ^{with} white powder; with regard to its filaments:
 lower section of the filaments - in with white powder.
 middle section of the filaments - with red powder.
 upper section of the filaments - with yellow powder.
 If not in this way, the filaments may be coloured with
 red powder only. Eight petals should be coloured
 with white or red powder.

toyo-tego-dharā-vāyu varṇā hyāgneyamāditah ।
 īśānāntes brahma konāssyū - haritena dalañtarām ॥
 prativāraṇa rekhā syat - sitā pīthasya bāhyatah ।
 Kānyāni śuddha patrāni kartavryānyarunāni vā ॥
 śabalañutpalāni syasṭikāni sitāni tu ।
 astrāni citrañūpāni kartavryāni yathātatah ॥
~~raja~~^{raja} bātoś pasaryena mustyā vāśtha karāgrajaih ।
 (Kanya valāsukenā) tha sīhandile vā kriyāśūlhāh ॥
 punamevam vidham kalbya pāscāmantraganān-nyāsa ।

the central portion of

the south-east corner of the mandala (where lotus-design
 is shown) should be coloured with white powder; south-west-
 corner - with red powder; north-west corner - with yellow
 powder; and north-east - with black powder. All the
 lines lying outside the pīthā (i.e. lotus) should be
 coloured with white or green ^{or} red powder. Utpala-
 designs may be coloured with powder of different
 colours. (variegated colours). ; Svasṭika - designs should
 be coloured with white powder. Daśayudhas should be
 formed with variegated structures as explained in the
 scriptures. Sprinkling of powder should be done in leftwise order by
 making it to fall down from
~~sloshing~~ the fist or by making it to fall down through the finger-tips
 Sprinkling of powder may be done even by virgins or with a special kind of
 apparatus designed for the purpose. Thus, having fashioned the mandala
 in this way, the preceptor should do mantra-nyāsa over the
 surface of the mandala

pūrṇata nyāsa sannaddho mahalharana - bhūṣitah ॥
 alhāvāt - sriṇī mayīmī bhūṣāmī gandhamukhyāmī prakalpāyat ।
 anantam kalpayecchuddhamī pāśacchedādikāmī nyaset ॥
 pītam ca karnikā padmamī śuklamī syāccitha kesaram ।
 tammadhye sushtāmī mūrtim kalpya mantramayīmī punah ॥

The preceptor, keeping himself accoutered with various kinds of nyāsas as mentioned earlier, should wear the symbolic ornaments such as diadem (uṣṇīṣa), ear-ring etc. If these are not available, the preceptor may use garlands. He should ^{have} anointed his body with sandal paste and other fragrant unguents. Having attained fitness in this way, he should do fashion anāntāsana at the centre of the mandala. Then pranava nyāsa is to be done. Yellow coloured pericarp, lotus petals, filaments depicted in various colours - all these parts are to be identified with particular mantras as enjoined in the scriptures. At the centre of the lotus, mūrti nyāsa* is to be done. (mūrtinyāsa - idealizing the figure of ~~parti~~ the deity to be worshipped with particular mantra)

28 - 30(a)

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āvāhanam pumahkāyam vibhūtrādākṛtim nyaset ।
 vācyavācaka yogenā mantrastacchaktigo ganah ॥
 dīnāni tēna ruddhenā sawametatkṣtam bhavet ।
 paramāltham na kiñcitsyāt- tathā ca uicchīpūrṇam ॥
 kṣṭra yāgādikān manthām- bhoges thāneśu vinyaset ।

Then 'āvāhana' is to be done. If it be said that omnipresent deity cannot be invoked ~~as~~ to a particular place it is not so. Mantras always bring ~~out~~ effect the desired purpose through the union of sense and word (*vācya vācaka samiyoga*). The real sense of a particular mantra of a deity is the deity itself. The deity is invoked through the employment of āvāhana mantra which makes the deity, ~~the~~ which is the real sense of mantra, to animate ~~as for~~ the image. The presence of deity in a particular place need not be taken in its strictest sense. Each mantra bears its fruit based on the accomplishment of ritualistic process not involving any violation or discrepancy! Having formulated ~~the~~ ^{avāha} ^{avāga} particular mantras according to the mūlamantra of a particular deity the prescriber should do the *nyāsa* of these mantras in respective places.)

Tām sphatikāvān madhye pūrve kāvavānāram ॥
 dākīneśījanāradgħolam saumyam vāmām kusumħarav ॥
 pāscime candra vajjātām hyāgneyyām hyādayām sitām ॥
 dhūmram śīraṣta lhaisānyc nairlyām cūdikām sitām ॥
 krishnam tānūtām vāyawye khadgām kalpāgnirudharav ॥

With regard to the worship of Lord Siva, ^{five brahma mantras}
~~faces~~ and five ~~are~~ ariga mantras ~~as~~ should be worshipped
~~assigned at~~ particular places. Now listen to its procedure.

Gāṇa mantra - centre of the lotus - crystal colour.

Tatpuruṣa mantra - eastern direction - golden colour

Aghorā mantra - southern direction - black colour

Vāma mantra - northern direction - saffron colour

Sadyojata mantra - western direction - colour of moon.

Hṛdaya mantra - sout-east direction - white colour

Sīva mantra - north-east direction - smoky colour

Sikha mantra - south-west direction - white colour

Kavaca mantra - north-west direction - black colour.

Astra mantra - in all directions - as red as
 (around the lotus) Kalpāgni.

Please say what more we help needed in this
 subject and please.

nyastvā snantamī punassūkymamī nyaset pāscacchirottamam |
 exanethaikarudrau ca tri mūrtim sūgalamī nyaset ||
 śikhāndinamī ca vīdyeśām - nāntān - pītāmbarān - nyaset |
 suddha vaidūryavaccānī dāmī nandinamī padmarāgavat ||
 hanitastū mahākalo bīsīnī - kunda - candharvat ,
 pravala kendra nīlālīho lokesāśca kramoditāḥ ||
 nyastvā vajram nyaset chakrī dandam khadgamī ca bandhanā
 dhvajam gadāmī tisūlamī ca padmamī cakramī ca vīnyaset ||
 vīchārūpāḥ kāryā ye lokesā nyata yathā |
 laksānoktena yatnena vīlikhyāstrāṇī pūjayed ||

(iti sūmat- kīrañkhye mahātantri kriyāpāde
 mandalādhinastamah pātalāḥ)

Then Vidyēśvara nyāsa should be done in the
 following order and process. 1) Anantesā 2) Sūkṣma
 3) Śivottama 4) Ekanetha 5) Ekarudra 6) Trimūrti
 7) Śūkarīṭha and 8) Śikhāndin. Astavidyēśvaras
 are to be meditated as having of red complexion and
 dressed with ~~yellowish~~ garments of yellowish-white colour.

With regard to ^() Gamas who are to be identified
in ~~sankalpa~~^{utpalas}, candeśvara is of the colour of
pure vaidurya. Nandin - colour of padmarāga.

Mahakāla - green colour. Lokapalas who are to be
identified in svastikas are ^P of ~~flock~~ endowed
with the colours of lotus, kunda (jasmine) flower,
moon, coral and indranīla.

Vajra, Śakti, Danda, Khadga, Pāśa,
Dhvaja, Gada, Trishula, Padma and Cakra

- these are the ten weapons ~~to~~ to be identified
~~above in~~ ~~in~~ the ~~now~~ extreme now. These are to be fashioned
in the same way as lokapalas are depicted -
as ~~for~~ of having same form and colour as lokapalas
corresponding to each direction. Having designed
each weapon according to its lineaments ~~are~~ explained
in the scriptures, the ~~shoul~~ preceptor should worship
these weapons, ~~as~~ during the time of ~~initiation~~ initiation.

C This is the chapter on the scheming of mandala
the eighth of the Kriyāpāda of the Kiranāgama mahātantra

* Please say ~~it~~ little more for clear point

ATHA DAŚĀYUDHA LAKṢANA VIDHIH

(Then on the distinct features of ten weapons)

Gandah

astrāṇām lakṣanām deva sūcītam noditām sphettamः

tat-saṁśeṇa me brūhi kālagarvā-pahāraka ॥

Gandah

O, Lord, the vanquisher of the god of death !
 the characteristic ~~formations~~^{designs} ~~forming~~ of ten weapons
~~were~~ hinted at earlier. But the procedure of
 constructing the form of each weapon in each direction
 has not been vividly told. Kindly explain the procedure
 of designing each weapon in each direction, providing
 with all ^{the} necessary details :

Bhagavān -

Hastamātraktam kṣetram dasabhaṅgakṛtobhūmi ।
 Etī bāhyato madhyasūtram tu tasyaktvā bhāgaḥ trayaṁ trayam ॥
 ulkayor pāśvayor gṛhya śrīmāya khaṇḍenduvaradhaṇavat ।
 dvāramisau bāhyastasyaktvā dirghau tatpāśvayordvayoh ॥
 madhyalbhāga catuṣkene madhyāśringam yathā dalam ।
 tathā tadvatayitvāniśaiśtūhiśśringadvayam bahih ॥
 ulkayor pāśvayor kāryam tiryagrekhāsuvaritam ।
 kūṭī tammadhyataḥ padmam śesā rekha vināśayet ॥
 varjayitva raso dadyācchūlam padmam prakalpayet ।
 madhye rekha sitā kāryā yā rekha pāśvayordvayoh ॥
 sitena naktavarnena sañchādyā kulisāya tu ।
 madhyam pītena sañchādyā viśringam haritam tataḥ ॥
 madhyam vā haritam kāryam pītām śringadvayam bhavet ।
 indraṇīpama vā sanvam kāryam śaknāstramujjivalam ॥

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[Note : Translation of each of and every verse
 is not attempted here. Since this chapter, which
 stands unique in the sphere of Śivāgama
~~corpus~~ corpus and for which no other
 passage or treatise is available for comparison]

and and corrected understanding, seems to have been vitiated with bewildering designometric informations. Its ambiguous scheming of designs hinders every attempt to bring~~out~~ out the exact purport of each verse. It is clear that this chapter is impregnated with lot of informations with regard to the designs of ~~ten~~ weapons, which are to be worshipped at the extreme row of a mandala. But these informations and procedures are not clear enough to be practised actually.
Absenting from what is done here is only the classification of the chapter according to its subject matter. However, main theme of each section + has been given ~~is~~ briefly. Failure in providing a complete translation of each verse is regretted.]

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Verses : 2-8

This section deals with the construction of the design of Vajrayudha. Dividing a rectangular mandala ~~is~~ drawn with a measurement of one hasta one should construct various designs such as

demimoon, lotus, trident ~~and~~ Syringa ~~etc.~~ etc.

~~contd.~~ After forming these designs with the help of lines and cross-lines, the colouring of each design is to be done. Kulisa - in white colour., lotus ^{or green colour;} and central portion - in yellow ~~color~~; Syringas - in green or yellow colour. All other portions, apart from these designs are to be in ~~green~~ the colour of Sandha.

catuḥkāgam pūrakṣetram - ekākam pārsivataḥ punah ।
 kāgāmekam parityajya Brāhma ca pārsivayordivayoh ॥
 nīgamam dīguṇam kṛtrā kṣetram grāhya satatpunah ।
 saptakāgākṛtam kṣetram kṛta kṣetram tridhā punah ॥
 tīnyagkāgam surekhalīś - tat kṛtrā dāndamūlataḥ ।
 yo kāgastatra budhnām syād - vṛttam tatasmañkāgataḥ ॥
 grāhya tatsaptamām kāgāmī ~~Bṛhma~~ budhnasyordhvam tādākayet ।
 kṛtrā tu madhyamam sūthamī Brāhma khaṇḍendūvat punah ॥
 ulīhayoḥ pārsivayoh kṛtrā tasmātsthānam nyaset kramāt ।
 yāvāt - tadbrahma sūtrāgrami ulīhayoḥ pārsivayoh samam ॥
 dāndasyoṁmayataḥ pārsive tyaktvā kāgadrayam trayam ।
 Bhaved dāndastadāgre syāt - tādādhāmī nīgamam bāhiḥ ॥
 sūthamī tam madhyagāmī kṛtrā tasyādho gandikā Bhavet ।
 madhyalīkāge tu padmāmī syād - brahma budhnopariṣṭhitam ॥
 brahma sthānasya madhye tu yathā syān madhyatā^{smucit}~~as~~ ॥
 kṛtrāivamī nāsāyedrekhāmī śesāmī paścādvivartayet ॥
 Brāhma lekhā sitā kāryā tasya tat pārsivayorapi ।
 dvayor yatra sthite rekhā kṛṣṇa varṇena kalpitē ॥
 naktā garbhasya dāndasya gandikā hāritā Bhavet ।
 naktamī padmāmī smugramī ca vantayet - tat prayatnatāḥ ॥

pāñcavarekhaḥ thavaḥ nakte pitam garbhām prakalpayet
athava tātśvarūpē vahnessarvam vāvantayet ॥
praktametat-srugākānam vahnyasāram sārtisamijñākam ।

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Verses: 9 - 20 (a)

Procedure for drawing the design of Santi weapon which is in form of śruṅg (laddle) is explained in this section. After calculating the mandala into ~~a~~^{the} required number of parts, one should draw the various parts of the weapon such as andha candra, danda, gandika, padma, ghata etc. colouring scheme:

For brahma rekha - white

For the lines lying on both sides of brahma rekha } black.

danda - red;

gandika - green.

front portion of danda and lotus - red or yellow.

The surface of ^{the} mandala, not covered by the previous designs should be in the colour of Agni.

caturbhāgakrtam kṣetram tyajecchesam tu pūrvavat ॥
 kṛtā taddigunam brāhye sēsam tadbhāga bhājitatam
 kṣetrārdham tadadīhā kuryāt - tiryaksūtraistribhāgitam ॥
 madhye bhāgadravayam gr̥hya tato bhrāmyārdha candravat ।
 tathāiva dandamūlesyāt - adhobhāgārdhato bhrāmat ॥
 uḍhuram bhāgasamā kāryā gāndikā vartulayata ।
~~ut~~ albhayoh pāñcavostyaktvā - bhāgam bhāgam tadantataḥ ॥
 dandāgrami vartayedvṛttam tadarthenaiva tasya tu ।
 evam kṛtā tataḥ kāryam sēsarekhā vinaśanam ॥
 kṛtā sūjami susūnāmī madhye kr̥ṣṇāmī tacca prakalpayet ।
 madhye rekhā sītā kāryā sāñchādyā pāñcavordhvayoh ॥
 kr̥ṣṇena rajasā garbhāmī madhyādhastāt - sītā bhavet ।
 kr̥ṣṇā rekhā derayāmī kāryam aṭhārā sītarekhika ॥
 sītagarbhāmī prakartayāmī yamarūpēna vā sūkhilam ।
 yamāstram dandasamijnāmī tu nisruṭyāmatassīnu ॥

Verses: 20f-27.

This section deals with the design of danda which is the weapon of yama. After drawing a rectangular mandala and reticulating it to the required number of squares, one should construct

various designs related to the weapon. Andhacandra,
~~Vratta~~, ~~with~~ padma with eight or nine petals, danda
gandika, susira, padma and other ~~bad~~ designs
are to be formed based on the scheming of squares
and lines. ~~sette~~ Colourful powder is to be sprinkled
over the surface according to the procedure:

lotus - black.

garbha - black or white

central portion and bottom - white

The whole surface of the mandala ~~should~~, excluding
the portion covered by various designs, should be in
black the colour of yama.

kṣetrāndham tu yathā kṛtvā dvau bhāgau pūrvavat- tyajet ।
 kṣetramānam tridhā kṛtvā bāhyatastadvardhayet ॥
 navadhā bhājya taddairghyam kṣetrāndham tu yatā punah ।
 tasyamūlāpradesasyān- madhya bhāgadrayor gṛham ॥
 īndhvāmīśe kali kāvṛtā samabhāga vikalpitā ।
 adhastrībhāga nekhāyām kṛtvā sūtrami tu madhyataḥ ॥
 tiryagrekhāmī tu mānena bhārāya-tat- kamalam bhavet ।
 tammadhye bāhyataḥ kūryāt- dalaṁ navakamāṣṭā vā ॥
 bhāgadrayam- adho nyasya madhyād bhārāyāndha candhavat ।
 yarakam vartayitvāvāmi bhavet tasyāṅga vartinā ॥
 bhāgadrayam dvayam īyaktvā tasya tatpāñcavayordvayor ।
 dirghamānastriye yo bhāgo snyas- tiryagarbhitah ॥
 bhāgadrayam parityagya khādgamānamidam matam ।
 agrom vamsāndhato bhārāya kṛtvā sūtrantū madhyataḥ ॥
 urtam tadvartayitvā sgram śikhāyuktamanyatā ।
 mustimadhyasya yatliryak- mānami tenātha kārayet ॥
 madhye tatkalikasyābjamī nīlam cakrālakam sitam ।
 īndhvatastilakā mustīn- yā kāryā pāñcavayossṛitiā ॥

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madhye raktamī tataśordha^{śc}ram madhyarekha^{śc}rayam sitam |
 kṛṣṇagarbhamī tathā sesamī sitamī rekha^{śc}rayam bāhī ||
 bāhya rekha^{śc}rayamī raktamī - alīvara tatsitodaram |
 evamī kānyamī kṛpaṇamī tu tadruṇamī nīnute�yathā ||

Verses: 28-38

This section explains the procedure of constructing
 the design of Khadga - ~~design~~, the weapon of Nirnati. Dividing
 the rectangular region into various parts, one should
 form the following designs related to Khadga -
 ardha^{śc}candra, ~~śc~~ urta, lotus with eight or nine
 petals, Sīha, and projections. Colouring process:

lotus - blue

filaments - white.

garbha - black;

enclosing lines - white and red.

The whole surface of the ~~the~~ rectangular design
 excluding the portion occupied by various designs, should be
 in the colour of Nirnati.

39- 56 (a)

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kṣetram dvādaśadhā bhāgyam tadgatyai tyājayeddrayoh ।
 tat pāśvayoh punassēsam kṛtvā ~~ta~~ sadbhāga-bhājītam ॥
 antyabhnāgardhamaṇam tu dadyat- tat pāśvayordrayoh ।
 bāhya-nigamānāltham tu tatra rekha-drayam tathā ॥
 tadevārdhami bahi-dadyat- brahma-sūtrasya pāśvayoh ।
 kṣetramānami bahi-dadyat- tasyordhvamī dirghamāni hyadhab ॥
 brahma-sthānopasandhiṣṭhami kṛtvā sūtram bhramet pari ।
 taddrayoh pāśvayor vrttami tasmādevoparibhramah ॥
 upasandhimi tathābhāmya taddrayoh pāśvayorapi ।
 khandacandra-viḍhānena samasūtrantū sandhitah ॥
 brahma-sthānagatam sūtrami kṛtvā cāpyuttarasya tū ।
 pāśvataścāka vrttami tu gr̥hya yāvaddvityakam ॥
 bhāmyam tadrāt punarbhāmyam tasmatsandhiḥ punah punah ॥
 tasmātparāmi punarbhāmyam samabhnāgam yathā bhavet ॥
 nigamāltham puna gr̥hya dadyat- tasmāttamo bahih ।
 tiryaktattra śirastasya taddrayoh pāśvayorapi ॥
 tena kumbhadravyam kāryam bhāmya tām cāndha-candravat ।
 kumbhamānabramāṇāni ~~tat~~ tattat-sthane nyaset-tatoh ॥

kumbha madhye tu samyoga danvartham dala radhavet ।
 pūrvasūtra drayāntasstham kartavyam locana drayam ॥
 kumbhadrayānta samiyogān - nayetsūtram tu frasataḥ ।
 tāvadyāvat- adhassāngam kāryam kṣetrāvaraśānakam ॥
 adhah pucchasya yohrasah kāryo yārat- tadantikam ।
 anigayogakramat kāryo nekhālīs- tadyathā yathā ॥
 samyogena krtam puccham kāryamūrdhram yathā śinah ।
 nāśo nekhā trayasyordhram tiryānāśasthā syadah ॥
 evam kṛtvā śinah puccham sesarekhā vināśayet ।
 angulyārigula mānenā śirasah prabhṛti kramat ॥
 tiryagrekhā sitā kāryā madyarekhā sitā bhavet ।
 nekhādrayam sitam tāvrat - gārbhah krṣṇam kñilo bhavet ॥
 naktieskrṣṇī yathā nyasyat - krṣṇā nekhāssitodarah ।
 sanwo vā vāruno yadvat pāśah prakto phujanigamah ॥
 uktō yo drādasāingo stra kṣetramānenā temā tu ।
 kartavyādhassitam padmam īndhvalbhāge tādānuge ॥
 pāśasyairvam idhīh prakto dhvajāstram srnu sāmbratam ।

Veres: 39-56.(a)

This section explains the procedure of drawing the figure of *pasa* - the weapon of Varuna. After drawing a rectangular mandala and dividing it into convenient number of sections, one should draw various designs related to the weapon. Ardhacandra, circular design, Kumbha, puccha, knots, aksini and other necessary designs should be formed ~~based~~
~~on the~~ according to the procedure ~~is~~ explained.
With regard to colours -

cross-lines and central line - white

~~line~~ side-lines - white or yellow

garbha - ~~is~~ black.

aksini - red.

udara nekha - white

The whole surface of the mandala, with the exclusion of those parts mentioned above, should be in the colour of Varuna.

56(b) - 64(a)

kṣetrami kṛtā caturdhā tu bahirbhāgadvayam tyajet ॥
 kṛtā mānami bahikṛtā tadavtaravam tataḥ punah ।
 kṣetraśyāndhamadhas tiryak - kāryamī tantu & yathā punah ॥
 bhāgami bhāgami adhassṭhāpya tasya tat pāśvayordvayos ।
 tat pīṭhami pāśvatastasya nāsayet yāvadantataḥ ॥
 bhāgami bhāgami tyajec chesamī stambhāsyordhvamī tisūtagamī ।
 stambhāgramī yat tadardhena tadurdhvādhoś nikayet - tada ॥
 adhassṭhāpya punarbhāmya vṛttam tacchīraso bhavet ।
 kṣetramānami punarbhāpya brahmaśthānat punascatam ॥
 tiryak- prasāryamī tatsūtramī tādantaśṭhāpya tat punah ।
 stambhārdhenāśnikayet - tātāt - pāśvayorulbhayolapi ॥
 nekhaśrayamī kramāddadyat - stambhādyāvarṇya tattataḥ ।
 tasmādabānayet - sūtramī pīṭhāntamī yāvadāgamam ॥
 pūrvaṁgenā tat kāryamī tasminvāśpi sikhādvayam ।
 sūtramī stambhāmādhyeśyāmī kāryamī stambhāordhvamānataḥ ॥
 dhvayos yamī paranasyokta - tadvarno vā śkhilo bhavet ।

The procedure of drawing the design of dhvaya,
the weapon of Vaiyu is explained in this section.

Having reticulated the rectangular design according to
the convenient order mentioned, one should construct
various parts such as pedestal (ardha candra),
lotus, stambha, vritta, śiras, Sutkā etc.

Colouring of designs is to be done in the following way:

lotus - green colour.

stambhas - green colour.

All other parts may be coloured according to one's own
pattern.

The whole surface of the mandala, leaving out the
space covered by the various designs, should be in the
colour of Vaiyu.

64(B) - 72(a)

kṣetram kṛtrā caturdhā tu punarbhāgadvayam bahih ॥
 varjayitvā tu tanmānam pūrvavat- bāhyato nayet ।
 caturdha bhajya tatpaścāt- kṣetrāndham tadaḥestūthā ।
 madhya bhāga samā grāhyā hyūndhva bhāge tu gandikā ।
 dhanurvakā hyadho & rājbi vartayet khandacandravat ॥
 grīhita madhyamāndhena punascaogrami suvantayet ।
 tinyagdatrā sūdha bhāgam tu taddvayoh bāśivayorapi ॥
 agre madhyādgrīhīdvayam bhāmyam tasya śirobhavet ।
 tadantād gandikā yāvat- sūtram datvā tu hyāsatah ॥
 śesarekha vināśena madhya sūtra vīvarjanat ।
 kāyam tanmadhya samistham tu padma bhāga samam bhavet ॥
 pītā yā madhya rekha yās sitā naktā sīthāvā bhavet ।
 pītamī rekha dvayam kāyam tasya-tat-pāśivayordvayah ॥
 sitō grāhah prakartavyo hanitam gandikā_dvayam ।
 althārā pītagarbhasyāt- naktā rekhaḥ prakalpayet ॥
 gada samyak prakartavyā yathā yateśāthipo sīthāvā ।

Veres: 69(B) - 72(a)

These verses set forth the scheme for constructing the design of gada - the weapon of Kubera.

Having divided the rectangular mandala into various ~~seki~~ parts as ~~scripture~~ ordained in the scripture, one should construct the designs such as gandika, bent form like a bow, andha candra, simas, padma and other parts related to a mace., colouring scheme:

central lines - yellow, ~~red or white~~.

lines lying on both

sides of central line - red or white.

gandika - green.

garbha - yellow.

& ~~the~~ Remaining space should be in the colour of ~~the~~ ~~seki~~ Kubera, the Lord of Yakshas.

72(B) - 82(a)

298

kṣetram kṛtrā caturdha tu tyaktrā bhāgadurayam bahih ॥
 tyaktrā bhāgatrayāntasstham kṛtrā sūtham tatiṣhamet ।
 vr̥to yo s̥nyo s̥pi tasyāntे duibhāgāt-tatnamat-tadā ॥
 tadurdhvam tatiṣhāgāntे s̥thāpya sūtham bhāmet tāthā ।
 ubhayoh pārsivayoh kṛtrā pārsivās̥rīgadurayam s̥r̥nu ॥
 tamūlādyāvacchryigantu yuktā bhāgatrayena tu ॥
 vantayet tanmānāvaktam tasya s̥rīgadurayam sitam ॥
 ekākāṁśam nyasēdrekhāmi tatha-tat-pārsivayordvayoh ।
 madhya s̥rīgami bhāvet-tatha tiryagbhāgāntha yojanāt ॥
 dvābhāyāmapi ca pārsivābhāyām brahmasthānam bunānayet ।
 sūtham tadbhāmya yogenā tanmūlāgre yathā tathā ॥
 vedikā madhya s̥rīgāya kalpayet-sodasāṁśatāḥ ।
 dandosyam tasya mūle tu trisūtham kṛta laks̥anam ॥
 dandasyādho nayet sūtham tiryak-tat-pārsivayoh dvayoh ।
 Bhāgam bhāgam bunā dadyāt-tanmānām tādadhah bunā ॥
 tasmātsthānān-nayed vrdhyā kuryā dasāvartā patavat ।
 madhya rekhā sitā kāryā tathā rekhā-dvayam dvayoh ॥
 tatpārsivayor-bhāvet kṛṣṇam kāryā yā vedikā s̥r̥nu ।
 tanmadhye kamalam śvetam caturbhāga vikalpitam ॥
 śvetam vā kṛṣṇa rekhām vā yelhāśāno s̥thāra bhāvet ।

299

72(c) - 82(a)

These verses explain the process of making
the design of trident - the weapon of Śāra.

Having divided the rectangular mandala into various
parts according to the scheme set forth here, one
should draw various designs like karmala, vr̄ita,
sr̄ingas (three), vedikā, danda, patra etc.

Colouring process:

central line - white

lines lying on ^{both} the sides of central line - black.

vedikā - red.

lotus - white

Remaining surface should be in the colour of
Śāra.

82(8) - 85(a)

300

kṣetram tu daśadha bhajya Bhāgavatam bhirnayet ॥
 tena vṛltam tu tadbhāmyam tatra bhaginathāstalbhīḥ,
 likhet padmamī sitam savam pīta karnikaya yutam;
 Kesarāni vicitrāni mūlamadhyāgra-desataḥ ॥
 raktam śvetam kramāt-pītam karnikāpyalharaśnuṇā;
 & brahmāstham kamalamī proktamī tadvannenāstharā likhet ॥

Verses: 82(8) - 85(a)

This section deals with the construction of lotus-design in a place between east and north-east. Having divided the rectangular mandala into various parts, lotus-design is to be drawn in a manner explained before (i.e. in mandala vidhi). Lotus should be with eight petals. Colouring process is as follows :

petals - white

pericarp - yellow. or red.

bottom lower section of the filaments - red.

middle section of the filaments - white

upper section of the filaments - yellow.

Remaining surface in the colour of Brahma.

dāśāśṭā sanikhyayā kṣetram bhāgena vibhajet purā ॥
bhāgamekam bahrnyasya tena vṛttam puro likhet ।
vṛttāndham tu yathā bhajya tathā bhāmyam prakalpayet ॥
catuṛthasmiśetu yā nālhiṇi - nemī - bāhye paribhrāmet ।
sanikhyayā sodāśastau vā aglakāni prakalpayet ॥
raktām nemīni sitām nālhim kṛṣṇanemissitā tathā ॥
nālhau paxse prakartaryam - atasi puṣpa varṇākam ॥
viṣṇorāstramidam khyātam - tadvarṇenāśīhavā likhet ।

Verses: 85(b) - 89(a)

These verses set forth the rules for designing the figure of Cakra - the weapon of Visnu. This should be constructed in a place between ~~south~~-west and west. As before, after having divided the rectangular mandala into various sections, one should draw the various parts related Cakra-design such as vrta, nābhi, hemi, etc. Colouring scheme :

nemi - red ; nālhi - ~~black~~^{white} ;

~~con~~ ~~re~~ nemi - black ; nābhī - like atasi flower.
(କୁମାରିଙ୍ଗ୍ରୀ)

Remaining surface should be in the colour of vision.

89(8) - 90 $\frac{1}{2}$

vajram dhvajam gadaṁ padmam cakram hasta bramānatah ॥
 sakti dandam kṛpānam ca pāśam śūlam tādardhatah ।
 svadibhāgas tītānyatra nispādyastrāni yatratah ॥
 samipūjya saktito bhaktyā yastu dīkṣāmi samācaret ॥

(iti śrīmat Kiranārthye mahātantra kriyāpāde
 dasāyudalaksana vikhir-naramah patalah) .

With regard to the weapons - Vajra, dhvaja,
 and cakra
 gada and padma, the ~~rectangular~~ designs should
 be with a measurement of one Rasta; ~~for~~ sakti,
 danda, khadga & pāśa and śūla, ~~the~~
~~rectangular designs~~ should be with a measurement of
 half half-Rasta. These designs of weapons are to
 formed in their ~~in~~ respective ~~in~~ directions.
 So the preceptor should proceed to do the ~~a~~ ritualistic
 activities concerned with dīkṣa, only after worshipping
 these weapons with due diligence and devotion.

C This is the chapter on the distinct features of ten
 weapons, the ninth of the kriyāpāda of the Kiranāgama
mahātantra

After the completion of the worshiping of the
 ten weapons, if you want to go to the next

ATHA DIKṢĀPĀTALAH

(From the chapter on initiations)

Garudah -

dēkṣā samicito deva prakta vistarato na me !
 sauvādhuraśuddhi sanyuktām tām samāsāt sato vada !!

Garuda -

O, Lord, it was pointed out earlier about ~~initiation~~ initiation.
 But it has not been explained with details. Now kindly tell me
 about that kind of initiation which is associated with the purification
 of all kinds of adhivas in a succinct way.

Bhagavān -

samipūjya mandalam pascat- vahnisthasyāpi tarpanam ।
 kṛtvā nītra tu tām sisyan brahmaṣṭām prasayet-purā ॥
 phrasmanāḥ śrena santadya pāśinetām śivāmbhasā ।
 śivāṁśai pāñcabhishpāṇah kuśaiḥ kāśastathā punah ॥

The Lord said:

Having worshipped the Lord seated in a specific mandala
 and ~~is~~ in the sacrificial fire and having pleased Him with
 all kinds of offerings, the preceptor should lead the disciples
 who are standing outside the sacrificial hall ~~to~~^{to} ~~the~~ ^{into} the
 interior of yāgasāla and should sprinkle arghya-water ~~over~~^{over} them.

Having touched the disciples (pāśus) with Bhasma, reciting
 asthamantra and with arghya-water, reciting the same mantra
 (with vāsanā), the preceptor should touch them with kuśa
 and kāśa accompanied by pāñca-brahma-mantras.

pravesyābhyantrane svasya daksine mandalasya ca
 mandale hastamātre tu vrte vā caturairake ॥
 brahmamantrāsane nyasya sivam kāranamādiset ।
 brahmapañcakamādisya sivāṁśam tam nayet punah ॥
 gandhadigdhakaram yāmyam kṛtvā vāmena desikah ।
 sivam kare salījāngam nyasyaiuram brahmasamiyutam ॥
 tam hastam śivat-dhyāyan dadyācchirasi tasyavai ।
 bindvantam nādabaryantam sapeksam nirapeksakam ॥
 mudrēśavadrudra hastam tadavāk samayī bhavet ।
 putrakeṣṭ pi tathā jñeyā sapeksam nirapeksakam ॥

Having entered into the *yoga-sala*, the preceptor should make them to occupy the seat placed on his right side and the right side of the *mandala*. This *mandala* may be drawn ^{with} ~~in~~ a circular or square design, its extent being equal to one *hasta*. Having done the process of *nyāsa* on the seat with pānca-brahma-mantras, the preceptor should point out to the disciples. The Supreme Lord who exists as the Ultimate Cause. Then he should teach them brahma mantras and anga mantras. The preceptor should ideate his right hand to be the divine hand of Siva by smearing the sandal paste on his right palm with the left-hand ~~reciting~~ and doing the *nyāsa* of brahma mantras angamantras, *vidya deha* and *mula mantra*.

contemplating his right hand as the hand of Siva as explained
before, he should place it on the head of the disciple 306
reciting the prasāda mantra upto the place of bindu
in the case of sāpeksa dīkṣa and reciting upto the place
of nada in the case nirapeksa dīkṣa. If the initiation is
to be done for samayi⁽¹⁾, subsequently the preceptor
should contemplate his hand as that of Rudra; in the
case of putraka also initiation is to be decided
whether it belongs to sāpeksa or nirapeksa.

9-11

307

tathāiva sādhakācāryau jneyau tārāgamoktītah,
 siyahastottare kāle bhavedbharmādikam vrataṁ ॥
 paścāddine-dine-kuryāt- idameva yathoditam ।
 kartaryastasya vāstrena netrabandho hyātā śubhāḥ ॥
 patta-citra-dukūlam vā netramantrena bandhayet ।
 navamī kārpāsakamī vāsthamī tadvāmāni syādaśethanam ॥

In the same way, as explained in the Sivagamic texts, sādhaka and acārya are to be considered (on the basis sāpeksa and nirapeksa). Contiguous to the act of idealizing Siyahasta related observances such as Bhrama vratas are to be performed. These activities are to be attended to on the next or the following day according to the scriptural injunctions. On the completion of these rituals, he should conceal the disciple's eyes by tying up a fine cloth around his head with Hydaya mantra. The garment to be used for concealing the eyes ~~may~~ may even be a silken cloth. Netrabandha is to be done with netra mantra. If not in this manner, a fresh cloth made of cotton can also be used with vāma mantra. But this process of netrabandha is not advisable.

/ am

12 - 14 a.

pascāt- dvāramathā ss nyāya pravṛṣya bhāvanam tataḥ । 308
 udanimukhah kṣipet- buspam tattannāmāni kārayet ॥
 tatasamipe kṛtvā gre daksinam festamātmānāḥ ।
 nyāsam kṛtvā vīśenā yathorktam vistarami kare ॥
 evam kṛte tatastasya kāryah pascadanugrahaḥ ॥

Having concealed the disciple's eyes, the preceptor should lead him to the western entrance and enter into the sacrificial hall. The disciple, being north-faced, should throw a flower (given to him by the preceptor) on the mandala. The name of linga (designed in the mandala) is to be taken as the name of initiation (dikṣa nāma) with regard to that particular disciple. Then ~~the~~^{having} leading the disciple to the fire-pit and ~~making~~^{having} him ~~to~~^{to} occupy the seat by his right side and after doing specific nyāsas, the preceptor should place a bundle of darbha so that one end of the bundle is held by the disciple and the other end of it lies between his shank and thigh. Then he should proceed to do homa for the purpose of bestowing grace on him.

dvijādi brāhmaṇāt sośpi kārya na vyutkuṇāmāt- khaga ॥
 śuddhaḥ kāvyaḥ sthitasyāt sya kālāudrami nīdhāpayet ।
 hrdayena catuṛthyantam ītā vāgīśvarūm nyaset ॥
 āhūtidvayamatrāpi gandhami puṣpādi samyutam ।
 tataścīyamī śivāstrena tādya tadgrhanāmī hrda ॥
 kṛtvā grāhyādīvadrānam puristattvaṁ iha samishtitam

The removal of bonds through initiation is to be done
 in the order of dvija, ksatriya, etc.; it should not be done
 in the reverse order. The preceptor, absorbing himself into the
 pure mental disposition, should ~~contemplating~~ contemplatively,
~~make~~ the ~~initiate~~ disciple ~~to~~ take birth in Kālagnirudra
 Bhūwana; The preceptor should invoke Vagīśvari (and
 Vagīśvara), reciting hrdaya mantra appended with dative case
 for the purpose of agni kārya. Then he should do libations
 two times making use of sandal-paste, flowers etc. Then
 gently striking the disciple with astra mantra, the preceptor
 should ^(contemplatively) grasp the disciple's soul with hrdaya mantra
 and through ~~the~~ other processes. He should make the
 soul to be disentangled from its physical bonds and to
 shine forth with all its inherent ~~re~~ splendence. ~~Honoring the~~
~~soul~~

~~2. another~~ ... this cryptic note in Indian Many English speakers
 people are unfamiliar with the causes.

hrdayenaiwa samipūjya gr̄hya samihāramudhaya ॥
 utkriṣya ca tadātmasthami kṛtva yujyāchivena tu ॥
 ambikāyāntu tatkāyam pāscāt syādgarbhadr̄hānam ॥
 sadyamantraṇa tatpraktam jananam guhyakena tu ॥
 adhikālamaghoreṇa kṛtā hōtā viśodhayet ॥
 Bhogam tatpunusenāsyā layamīśena homayet ।
 tattvaśuddhim sivenāsyā śatasākhyā-hutikramat ॥
 dadyādastasātāhutyā svetasāmī Bhauvaneśvānī ।
 varmanā pāśavīlesamī kāyam caiwāśinā punah ॥
 punnāmī sivenā datrā sgnau hr̄da cokriṣya tatpunah ।
 uddhārya ca tadātmasthami tatsthāni tenaiva kārayet ॥

Honouring the soul with hr̄daya mantra, and grasping it
 with samihāra mudra, lifting and leading it into his
 own hr̄daya the keeper should unite the soul with
 Siva seated in the sphere of dvividhānta through the
 specific articulation of mūla-prāsāda-mantra. Then, as
 explained before, he should worship Vagīvarī and
 Vagīvara. He should proceed to do the consecratory
 rituals, concerned with ~~etc.~~ like garbhadr̄hāna etc.
 Garbhadr̄hāna is to be done with sadyojātu mantra; janana
 is to be performed with guhyā mantra. He should
 * disrupt... of mudra & posture

purify the soul by leading it to the states of ~~bhoga~~^{laya} 391
bhoga and ~~ākā~~ ~~adhibhāra~~ respectively with aghora mantra,
tatpuruṣa mantra and īśāna mantra. The preceptor
should do homas in this manner. By doing libations 100
times, purification of latter is to be accomplished with
Sivamantra. Then, for the purification of Bhuvanas
pertaining to nivṛtti kala, the preceptor should do 108 homas.

~~Then~~ ^{Having cut} ~~cutting~~ the thread at ^{the} place where a knot
Then the preceptor should cut the knot of the thread
(~~astre~~ which represents nivṛtti kala) with karaca mantra
and astra mantra, thereby effecting the removal of bonds
of the soul concerned with nivṛtti kala. Then offering purṇāhuti
into Sivagni with Sivamūlamantra, he should elevate the
soul with hrdaya mantra. Then the soul is to be
contemplatively taken from his own hrdaya and to
be united with Siva (in dandasānta) ~~with~~ reciting
hrdaya mantra as before.

23-26

312

kramādanena vidhinā nītra tu narakāntikam ।
 pātālasaptakam śodhya bhūlokam prāpya tatpumah ॥
 sthāvaram ca tataśodhya tataściva sānsṛtam ।
 pāksisamijñāmī myākhyam ca pāśusamijñāmī sa śodhayet ॥
 vytikramenārigamanthaistu jānumukhya viśodhanam ।
 rājavṛksakramātsavaḥ hamisassoham ca gawiti ॥
 hūtrā sanikara jāmi jātīm śūdrādyam yaccatuṣṭayam ।
 ajādibhūscaturbhūstū śodhyā snyā pañcamena tū ॥

Then the preceptor should lead the soul from Kālagni
 bhuvana to Naraka bhuvana in due order (as mentioned
 in the bhuvana pātāla), there from to the seven pātāla
 bhuvanas and ~~then~~ then to Bhūloka. He should
 purify the soul by contemplating as though it has
 got involved in the process of transmigration. For the
 purification of its embodiment in the group of
 inanimate things, ~~then~~ in the group of reptiles like serpents etc
~~then~~, in the group of flying creatures, in the group of
 animals and finally in the group of other inferior ~~beings~~
 beings, humans are to be offered with the
 accompaniment of arigamantras in the reverse order.
 (i.e. from astra mantra to hrdaya mantra). The
 limbs of the disciple, like knee, etc are to be purified
~~by~~ through Sprinkling.

Faggots to be used for homas should have been got from the trees ^{like asvallha} suitable for sacrifices. Vedic mantras to be employed are 'hamsashham', 'gurūmimāṁ' etc. Then the preceptor should offer homas for the purification of the soul's embodiment in the group of mixed caste and in the group of other four castes beginning from Śudra etc.. These homas are to be done with 5 brahma mantras (from Sadyojāta to Īśāna).

āhutī pūrṇīstrāṇī ca sīmantāṁ jātakarṇī ca nāmā ca ।
 vāmādyaiḥ kramāśo dattā ekaikasyā ॥ āhuti trayaṁ ॥
 nīkramāme prāśanām dattā hrīdā ca śīrasā kramāt ।
 cūḍākhye - urabandhe ca nūdrāt̄ samipunustutā ॥
 merhalājñadandādi - sandhyā nityāyusah kriyā ।
 etat̄ - uratakhilam tēna bhavet kṛta catuṣṭayam ॥
 paustikam dāruvikam bhau myam bhautikam yautikam kramāt
 ekaika brahmajātābhīs - samidbhīssaptāsaptābhīs ॥
 śodhayet kramāśo mantrān - yathāvidhi purassaram ।
 godānamī khadga mantrēna jihvādāhuti trayaṁ ॥

for the purification of Vedic samiskaras, oblations are to be offered. The preceptor should offer ~~home~~ homas for the sake of following samiskaras; pūrṇīstrāṇī, sīmantā, jātakarṇī, nāmākarana. For the sake of each sacrament, one āhuti is to be offered with vāma, aghora, purusa and īśa mantras; for the sake of nīkramāna one āhuti with hrīdaya; for the sake of annaprāśana, one āhuti with śiro mantra. For the sake of cūḍā sacrament, one āhuti with the mantra 'nūdrāt̄--'; and for urabandha, one āhuti with the mantra 'samipunustu--'.

for the sake of upanayana which includes in itself
 mukhala, ajna, danda, āyaskriya, four āhutis 315
 are to be offered with four brahma mantras;
 for the sake of paustika, dānava, bhaumya
 bhaudika and yautika, five āhutis are to be offered
 with five brahma mantras ^{along with} ~~and~~ 7 twigs (samit)
 for each samiskāra. All these are to be performed
 in due order according to the scriptural declarations.
 For the sake of ~~gṛha~~ godāna, three āhutis are to
 be offered with khadga mantra.

32-37(a)

316

patrām darsthāmayām kṣtrā tadyoge Ṣydayena tu ।
 pākayajñāmī haryajñāmī somesamisthātrayam ḥunet ॥
 astakā-pāwaka-sāddhāmī śāvanyāgrayanāmī kramat ,
 caitrī-āśvayujī celi . dvādaśārdhā-āhutimī ḥunet ॥
 adheyamagni-hotrānīca darsākhyamī purnamāsi-kāmī ।
 cāturmāsyaṁ paśubandamī sautramanīti srteḥ ॥
 pañcavimsattadānyātyā Ṣydayena prakalpayet ।
 agniṣṭoma ; ihāva ; tyagniruktayah sōdāśikamī ^{bha}paśu-lam ॥
 vājapeyo ; tirātrānīca aptonyāmasca saptamah ।
 āhutināmī ca pañcāśat- ekaikam ca ḥuneddhṛdā ॥
 sahasrādhika yāgāṁstu yojayedāhuti-ssatam ।

Having framed a figure ^{ma} of ~~of~~ ^{dark} with darbha to represent impersonate the disciple's consort, the preceptor should ~~ji~~ unite it with his soul reciting Ṣydaya mantra. Then for the purification of other vedic ~~sacred~~ sacraments like pākayajñā, haryajñā and somayajñā, three āhutis are to be offered with Ṣydaya mantra; for the sake of ^{āgrayanī} ceremonies like astaka, pāwaka, śāvanya, ~~āśvayujī~~, caitrī and āśvayujī, six āhutis are to be offered, for the sake of ceremonies like ādheya, agnihotra, darsā, pūrṇāt, amāvasya, cāturmāsya, paśubandha and sautraman, twenty-five āhutis are to be offered with Ṣydaya mantra; for the sake of ~~other~~ ^{vedic sacrifices} ceremonies

like agnistoma, agniruktya, sothasika, phala,
 vājapeya, atirāha and apotasyāma, fifty homas
 are to be offered with hrdaya mantra. For the sake of
 other numerous vedic sacrifices, ~~one~~ 100 āhutis
 are to be offered.

378 - 42 ca;

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pūrṇam ḥiranya-pādāṁśca tad-guhye ḥoma-raindhakam ॥
 ḥemapāri-satvivānum - ḥemesrstra-stotah punah ॥
 ḥemavām īcca taccaken - ḥemajinē pāni-mati ॥
 ḥemati-rrddasano jñeyo ḥunettēśām īśatam īśatam ॥
 sivenātāśvamedhāntam tātāśāḥutibhir-hunet ॥
 somasamistottaram somamī snānat-ētat-pibet-punah
 vānaprestāśrāme yojoś hydā s; ḥutibhirastalih ॥
 hydā yatyāśrāme yojoś dvirasta ḥutibhir-hunet ॥
 antyestim ca tato hūtrā dvātīmīśadlīn-hydā-punah
 pascātsampadyate pāśam - asinordhram nayet punah ॥

To begin with, for the sake of ḥiranya-pāda sacrifice, the preceptor should do ḥoma in the direction of east with gūhya mantra. The supreme deity is to be conceived of as having golden figure endowed with the following ~~sh~~ lineaments: golden hands, golden arms, golden moustache, golden eyes, golden tongue, golden heart ^{and}, golden teeth. For the sake of each limb, 100 homas are to be offered. Then the preceptor should offer ~~homas~~ āhutis with Sivamūla mantra for the sake of vedic sacrifices ending with āśvamedha. After the performance of āhuti for the sake of somasamistha

The disciple should take bath and drink the consecrated water (which represents somapāna). Then the preceptor should lead the soul to the stage of vānaprastha. ~~and~~ ^{for} the purification of this stage eight āhutis are to be offered with hrdaya mantra. Contiguously, the preceptor should contemplatively take the soul to the state of yatyāśrama and for the purification of this state he should offer sixteen āhutis with hrdaya mantra. Finally, for the sake of purification of antyesthi, he should offer thirty-two homas with hrdaya mantra. Then the preceptor should cut asunder the soul's bonds arising out of karma and maya by cutting the knot of the threed with astra mantra. (Having done purnāhuti as said before) the preceptor should lead the soul to the bhūvanas ~~where~~ existing above bhūloka.

* It is given here explanation according to the
presently available forms of texts of Tantra.

Bhūlokāt tu Bhūvarlokamī svarlokamī maharnayet ॥
 mahasastu jāndlokamī janatastu tāpo nayet ।
 Tapasastu nayetsatyamī vīpramī kṛṣṇamī haramī nayet ॥
 yontrājī strēna tādūndhramī tū sātarudresu yojayet ।
 prthivīsuddhi- Bhāvavedevamī tattvasuddhi samanvitā ॥

to the following worlds:

From Bhūloka, he should lead the soul to Bhūvar
 loka, svarloka, mahar loka, jāndloka, tāpoloka
 and satya loka. Then, he should take the soul
 to the worlds of Brahma, Viṣṇu and Hara. Then,
 with astha mantra, the preceptor should lead the soul
 to the worlds belonging to sātarudras. For the sake of
 purification of the soul's entanglement in these Bhūvanas,
 homas are to be offered. By doing so, the purification
 of Bhūvana combined with that of Tattva is
 accomplished by the preceptor.

~~Om̄ Gayatrim abhivitvā nāmātma~~
~~gṛīyasti~~

tatasca hatake yojyā vāmam jyesthām punarnayet ।
 angusthādyesu samyojya ucchusmādyesu yojayet ॥
 vāmādyesu ca samyojya gahamādyesu yojayet ।
 ananta dyesu samyojya dhamādyesu ca saktis ॥
 Kalāsu ca punaryojya pañcabrahmādike punah ।
 śive layo bhavet paścad- dākayet Bhuvanam smṛtam ॥

The preceptor should then lead the soul to the Bhuvanas existing in other Tattvas — Bhuvanas like Hataka, Vāma, Jyestha; ~~Angustha~~^{A group of} Bhuvanas like Angustha etc., Uccusma, Vāma, Gahana, Ananta, Dharma, Sakti, Kalas and Brahma-mantras. In siva-tattva, the soul gets absorbed, ~~in~~ having a complete severance from bonds. ~~The~~ ^{for the sake of} purification of Bhuvanas, the preceptor should offer āhutis as explained before.

* End of Part 18

samikṣiptra tattu dīkṣāḥ nyā srotasca vinoditā ।
 idamevā kñilam karma kṛtvā yonau śikhām chinet ॥
 śikhā rodhakāṁ saktih kartavyā tāṁ chinet punah ।
 astāngulam tu tāṁ kuryat- śuddhāyām sagṛtam gṛtam ।
 vistāram dīyangulam kuryat- tadādāya hūmechikham ।
 ḥrdāś jya pūritāṁ kṛtā svāgṛe tāṁ nidhāpayet ॥
 bhārya śuddhām śikhām pāscat- pūnāhūtyā hūmet punah ।
 evam samāpyate dīkṣā sat- trimisat- tattva-sambhava ॥

The purification of tattva can be brought about even through a concise way as explained in the Agamic texts. Having done all these activities for the sake of purification of tattva and Bhuvana, the preceptor should cut asunder the tuft of the disciple. Tuft represents the power of obscuration and it is to be cut off with scissors. ~~leaving the tuft by about 8 angulas, the remaining portion of the tuft is to be~~ cut off, the severed tuft ~~being~~ 2nd angular of width. The kartari () should be 8 angulas in length and 2 angulas in breadth and it should be purified by sprinkling ghee on it. The preceptor, taking the purified scissors, should cut off the tuft and keep it aside for the sake of homa.

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After filling up the ladder with ghee, the preceptor should place the severed tuft on the tip of syva. Purifying the tuft with proper mantras and prosa, the preceptor should offer it into ~~the~~ the fire-bit along with purnāhuti. Thus, initiation which is based on the purification of thirty-six latras gets consummated.

kāryā nyā navātīstattvaiḥ prakṛtyādi-śivāntakaikī ।
 hūtrā navānūtim teṣu tattvaśuddhiśivena tu ॥
 gaṇhādhnānasthiteḥ pāscāj-jānanam māyanam pura ।
 adhikānakramādhvoga layo mūla tirohanam ॥
 hrdayā navānūtim hūtrā śatamī hūtrā śivena tu ।
 sesamī pūrvoditamī karma syādiyamī navatattvajā ॥
 pañcakhinwā trikhiśceśa-sadāśiva-śivātmakaiḥ,
 jānatavī layamī hūtrā śesāṅgān pūrvarat-hūnet ॥
 iśassadāśivassānto yadurā tattvatrayamī hūnet ।
 yāgami krtvā śatamī hūtrā Romah pūrvodito bhavet ॥

x.

There is another kind of performance (initiation) which is to be done through the purification of nine tattvas from prakṛti to siva. For the sake of this kind of purification nine āhutis are to be offered with mūlamantra. Then for the sake of purification of gaṇhādhnā, jānana, māyanā, adhikāra, dhvoga, laya and the primal obscuring factor (mala) nine āhutis are to be offered with hrdaya mantra and 100 homas with siva mantra. All other activities are to be done as explained before and this kind of performance is known as nava-tattva-siva. The receiver should offer homas five or three

times with ḍīsa, Saḍāśīva and Śīva mantras respectively. Having done the purification of jānana and laya simultaneously with one āhuti the preceptor should offer homas for the purification of other items as told earlier. If not in this manner, the preceptor ~~should~~^{may} offer homas for the purification of three tattvas - ḍīsa, Saḍāśīva and Śānta. Having completed the yāga in this manner, the preceptor should do homas 100 times, according to the procedure explained earlier.

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dīksāmanyām pravakṣyāmi śivatattva samāhitām ।
 ādau pranava samiyuktam śivamantrānuvācakam ॥
 svāsanijñākamī tataśambhu-sambutam homamācaret ।
 evam sahasrīkō homo māyātaya viyojitaḥ ॥
 jananādi viyogena dīkṣāivam śivatattvika ।
 tritayam caikataḥ kṛtaḥ pūrnāhutiyām niyojayet ॥

Now I proceed to tell you about another kind of dīksā based on the purification of Siva tattva. The preceptor should arrange the mantras in the following pattern: pranava, Sivamantra, (disciple's) name, Sivamantra. Combining these into a single form, he should proceed to do homas. Being free from the bonds of three kinds of māya, the preceptor should offer homas 1000 times for the sake of purification of janana etc. Combining the three tattvas (Īśa, sadāśiva and santicā) into one tattva, the preceptor should offer pūrnāhuti. This kind of purification is known as Sivatattva dīksā.

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atha vā jñānasartim tu sōdhayet-tām vilomataḥ,
 sōdhayedvā jī dimari vṛgami sōdhyam vā brahma-pāñcakor
 kākām vā sōdhyā yatnena kartavyo / nṛgrahassadā ।
 Kūṭā / tā bhīṣitām dīkṣām samayaśrāvānam bhavet ।
 na nindet-kāṇam devam na śāstram tēna bhīṣitam ।
 na gurum sadhakam vā / pi lingacchāyām na laṅghayet ॥
 evam tattvopadesām ca kāyam cēvara pūjanam ॥

(iti sūmat-Kiranākhya mahatantre kriyāpāde
 dīkṣāvidhiṁ daśamah pātalaḥ ७)

Initiation can be done in another way also. The preceptor should do the purification of tattva (jñāna-sākti) in the reverse order. Māṭhikā-keśas, pāñca-brahma-mantras and kāla mantras - all these are to be purified through offerings of homas. The preceptor should always bless his disciples by executing all these activities with all perseverance. Having performed initiation according to the standard of spiritual maturation of the disciple, the preceptor should instruct them certain modes of specific conduct. He should advise:

"Do not defame the Lord who is the Ultimate cause of existence; do not blame the scriptures revealed by Him; do not blame your preceptor or your senior initiates (sadhakas); do not traverse the reflected image of Siva linga". Thus the preceptor should advise the modes of behaviours and the correct procedure of Siva pūja.

(This is the chapter on initiation, the tenth of the Kriyāpāda of the Kiranāgama mahatantre).

ATHA CANDAYĀGA PATALAH.

(Then the chapter on 'Candayāga')

Garudah -

candyāgas traya deva sūcito nodito mama !

brūhi vistarata sāmīyak - mandalam yāgameva ca "

Garuda :

Candyāga was mentioned earlier. But its ritualistic aspects have not been ~~so far~~ told so far. O, Lord, kindly explain to me the mandala pertaining to Candesvara, mode of worship, mantra etc with all details.

Bhagavan -

catūrhaṣṭam̄ puram̄ kṛtr̄ā dasāṁśam̄ kalpayet punah̄ ।
 ekaikam̄ saṁtyajedamīśam̄ tasya tatpāṁśivayordvayoh̄ ॥
 tēna mānena tatsūtham̄ samam̄ kṛtr̄ā vivartayet ।
 ardha-candra-puram̄ subhram̄ - ekadwāram̄ gama-priyam̄ ॥
 tasyāntē kamalam̄ līkhyā pūrvavat̄ sita-varṇakam̄ ।

The Lord said :

For candayāga, a rectangular mandala with a measurement of four hastas should be drawn. It should be divided into ten equal parts. Leaving out one part on either side of ~~the~~ the central portion, one should adjust the length of the thread to be equal to the reduced portion of the mandala. Then by revolving the thread in a particular mode he should construct a design of demi-moon (ardha-candra). This type of mandala is known to be propitious one. Ardha-candra mandala furnished with one entrance is agreeable to Lord Candesvara. At the centre of the mandala lotus-design or ~~it~~ should be constructed in white colour adopting the procedure explained earlier.

A diagram of the mandala is enclosed
 would be useful P.

pūjyat tatra candesām sruṇāmādyakṣarena tu ॥
 hinduyuktena tenaiva tasyāṅgāni prakalpayet ।
 dīnghasvaraiḥ kramādyujyāt- hrdayādi catuṣṭayam ॥
 bhavet- aṣṭram- visargena prakalpyaivam nyāset punah ।
 padma patreṣu dīkṣavastham vidikṣvāṅgāni kalpayet ॥

Worship of Candesvara is to be done ~~in using~~ with
 the first syllable of his name, which itself is mūlamantra
 as far as this kind of worship is concerned. Ariga mantras
 are to be formulated adding hindu to the first
 syllable. Hṛdaya mantra and other ariga mantras
 are ^{to be} formulated with the addition of long vowels.
 Astra mantra is to be formulated ~~in~~ by adding visarga.
 After formulating the mantras in this way, the preceptor
 should do necessary nyāṣas on the ~~no~~ surface of the
 mandala. Astra mantra is to be worshipped around
 the petals. Ariga mantras are to be identified in
 the intermediate directions.

hr̥dā pūjya svamantrena sahaarena śatēna vā ।
 tarpayed yajñāseṣena candeśam tanikadharinam ॥
 upasaminytya naivedyami - agādne jñmthasi nikṣipet ।
 nōbayogassada tasya kartaryassiddhimicchata ॥
 śata kumbhena tacchisayam snāpayita svameva vā ।
 vṛddho na hyatmanassanānam kartaryam dividham na vā ॥

Having worshipped with hr̥daya mantra and his nāma
mantra, the preceptor should please Candeśvara
 who is holding hatchet (tanika) in his hand by
 offering flowers for 1000 or 100 times. For libations
 he should use the ghee which has been left over
 after sivayāga ~~for~~ (ājyaśesa). Collecting all
 the materials (including food) offered to him, he
 should throw them into a deep pond. He who wants
 to accomplish the greatest effects should never have
 an intention to make use of or eat those materials
 offered to Candeśvara. Then the preceptor should bathe
 the disciple with 100 kalasas (snapanas); or he
 himself ~~may~~ can take the ceremonial bath (abhiṣeka)
 using with those kalasas. Aged person should not be
 futed with ~~water~~ consecrated Kalasa-water. Kalasa-water
 should not be used in two different ways (i.e. simultaneously
 for the disciple and for himself).

gurave laksināmī dadyāt - yathāśaktyā gavādikam ।
 visayamī vā rātūn tasmai grāmān vā kṣetramēva vā ॥
 prānānnayetu gurvartham taddattam nāyyakshūrukham ।
 tadbhogāmīścāiva manasā na pumah brāptumicchathall
 lingadi gurave yojyamī dehānte moṣa kāmikelbhiḥ ।
 parokṣe tu gursh pūjā kantaryā mantha pūrrikā ॥
 pratyakṣes bi yathāśaktyā svātmanāiva dhanena vā ॥

Citi sūmat- Khanākhye mahātantrē kriyāpade
 Candayāga vidhinekādaśah patalah)

the disciple should offer ~~for fees~~ presents (as fees)
 for ~~the~~ to the preceptor; According to his status or
 capacity he ^{may} offer cows. There are so many valuables
 that ^{may} be offered to him - such as villages, towns etc. With
 all vigour and devotion he should offer these presents for
 the sake of preceptor. - Such kind of presents ~~would~~ ^{will} ~~yield~~
effect happiness and grace ^{to} ~~the~~ whole country and land.
 One should never have ^{an} ~~any~~ intention to take back those
 which have been presented to ~~the~~ preceptor. Linga etc tanks
 etc ~~are~~ may be installed for the sake of preceptor by those
 who want to attain release at the time of their dissolution.
 Even during the absence of a preceptor, garupūjā is to be done
 with the accompaniment of proper mantras. In the immediate presence
 of his preceptor he should do garupūjā dedicating his ~~so~~ soul
 and possessions to him.
 (This is the chapter on candayāga, the eleventh of the kriyāpada
 of the Kinnarāgama maha tantra)

ATHA GURUYĀGA PATALAH

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(Then the chapter on guru-yāga)

garudah -

guru-yāgastraya ā deva sūcito noditassphutam ।
 yah kīm yasmīn prakartayo vada savam yathārthatāḥ ॥

gaude

O, Lord, guru-yāga was hinted at earlier by you.
 But it has not been detailed vividly. For what purpose
 and by whom and under what circumstances guru-yāga ()
 has to be performed? Kindly explain to me about all these
 as explained expounded in the Scriptines'

Bhagavān-

mahatsiddhisamutpattau mantralābheshu parasu |
 devatā darsane yoga - gurumetya punarū punah ||
 dihastami hastamāthami vā śvetamālikhyā padmakam |
 karnikāstadalopetami tanmadhye svaguruṇī yajet ||

Lord said -

In order to bring about great accomplishments and
 in order to be initiated into a particular mantra on auspicious
 days like full-moon day etc. and to have a vision of
 chosen deity one should approach his preceptor very often.
 (and offer worship). For the purpose of guru-yāga,
 a lotus-design is to be drawn, coloured with white
 powder, its extent being 2 hastas or 1 hasta; it
 should be adorned with pericarp and eight petals. The
 preceptor is to be worshipped at the centre of the design.

prāguktam yogapītham tu prāgut-saṅkalpya tadगुरुम् ।
 caṇṭyantam nyasenmūrtim saṅkīrtya pūrvavat ॥
 sivamārūpya tatsthāne nyasedangāni pūrvavat ।
 gandha-puspa-dināḥ śhyarcya hrdayena gurum param ॥
 yāgoṣyamī desikasyoktah kartavyaśastracoditah ।
 sivāstasāktiko jāpah kartvayo homa eva ca ॥

The aspirant should construct yogapītha as explained before, for his preceptor. On the yogapītha, the divine figure (mūrti) is to be ideated through the process of nyasa with the accompaniment of mantras variegated with the fourth case. As declared before, the aspirant, having done saṅkīrtana, should invoke Lord Siva and transmit the power of anga nyasa mantras on the pītha. He should worship his Supreme Preceptor with necessary paraphernalia like gandha, puspa etc reciting hrdaya mantra. This kind of yāga pertaining to the preceptor is to be performed according to the scriptural injunctions. Having worshipped his preceptor with eight-flowers belonging to Siva, he should also offer homas into the fire-bit designed for the purpose.

* ē. 1. 1. 1. 1. 1.

gurum yathā śivam dhyātvā pranipatya pumah kurnah ।
 dhyātvā j; tmanamiti brūyat - tat prasādācchivo s myākam ॥
 samāpto mama yāgo yāmī kṣamāvā śive me s dhunā ।
 bhūktimurtidvayam yasmāt - tasmādeva bhāvatyataḥ ॥
 tena tasya tada yāgaś codito s tra śivena tu ।
 yāgānte guruyāgassyāt - yāgāvasthapūjanam ॥
 na kartavyamī desikena vāstrayāgāmī vīnā śivam ॥
 c iti śūmat - Kiranākhya mahatantre Kriyāpāde
 guruyāganidhīndvādaśah patalah)

In the same way as Lord Śiva is meditated upon so also the preceptor is to be meditated upon by the aspirant. Having meditated upon in this manner, he should ~~not~~ repeatedly salute him. He should declare in his presence : " I have given myself wholly unto you ". Through the grace of his preceptor he can attain the supreme ideation of Sirohambhāvana . " This yāga performed by me ~~is~~ has been completed . O , Śiva , now may I be pardoned for my violations " . Supplicating in this manner he should crave for his grace . This yāga becomes essential one since it is by his grace only that the aspirant achieves both enjoyments and final release . Therefore guru-yāga has been declared through the Agamic scriptures by Lord Śiva Himself . Guru-yāga is to be performed at the completion of a sacrifice ; and asthāyāga is to be performed before the commencement of the sacrifice . Worship of Śiva is not to be done by the preceptor , without doing asthāyāga . (This is the chapter on guru-yāga , the twelfth of the Kriyāpāda of the Kiranāgama Mahatantre .)

(From the chapter on *astha-yāga*.)

Garudah

yāgo yoṣṭhasya yāgādau codito noditastraya ।

tasya yāgami puramī dhyāna-mudrā-mantrādikam vada ॥

Gautama

O, Lord ! The *yāga* named *astrayāga* was made known earlier. But it has not been ~~trivially~~ explained vividly.

Kindly explain to me about the *yāga* in which astras are worshipped, mandalas, dhyāna, mudra ~~and~~ mantra etc.

Bhagavān -

tasyā�; dāu mandalam lekhyam tanikā kāram yathāsamam
 trinestam pāñcanastam vā nastamātrātja - madhyagam ॥
 kātrā kṣetram caturdhā tu samakṣetre kṛte sati ।
 ekaḥrāsaika vṛddhyā tu bhrāmyam prāgandhacandharat ।
 Bhāgatrayam hi vṛddhyā tu punarbhāgaika - kṛasataḥ ।
 purushramāt - Bhavet - tanikam - ekadvārayutamī śulham ॥
 dvāram daksinataḥ kāyam padmarāgasamam tathā ।
 kṛṣṇena nājasāḥ lekhyā raktasyamī raktapatrakam ॥
 kannikādyamī ca yatrīcīt - gauramī kṛṣṇamī prakalpayet
 evamī nispādya tatpūthamī - asinā s syāsanamī Bhavet ॥

The Lord Said:

To begin with, a mandala named Tanika is to be drawn with a particular measurement. The mandala may be 3 hastas or 5 hastas or 1 hasta in length, having a lotus-design at its centre. Having drawn a square on an even ground, the preceptor should divide it into four equal parts. By means of the process of shortening and increasing of the parts one by one first a design, in the form of crescent ^{is to be made}. Then increasing three parts and decreasing one part on

* Design would be helpful.

either sides of ardhacandra and by revolving the thread a mandala can be designed in the form of tanker. An entrance should be marked in a splendid manner on the southern side of the mandala. Let the preceptor design the ^{entrance}~~mandala~~ in such a way as to appear with the lustre of vaidurya (lapis lazuli). A part of the mandala is to be coloured with black-powder. The central portion of the mandala (known as *ārya*) is to be adorned with ~~red-coloured~~^{red colour.} leaves associated with red-coloured leaves. Other portions like pericarp etc are to be formed with black-powder. Having constructed a design of this pattern, the preceptor should ideate a proper pedestal and offer it to the deity with astra mantra.

mūrtisyyādatra tenairā tenātra sakalakriyā ।
 tādūndharam manayet - pāśat - māhāstram haumidam param ॥
 tena varnena kartaryamī tūṇikāmāṅga catustayam ।
 sāvīgāmī Bhavedastram - netram binduyutam Bhavet ॥
 āvāhanādikāmī karma humbhatkāram tato Bhavet ।
 dīksvāngāmī ca samipūjya vidīksvarastham niyojayet ॥
 bāhyatoj strāni deyāni ^x svasvaramantropayogatah ॥

To impersonate the presiding deity astra mantra is to be employed. All other activities also are to be carried out with the same mantra. After completing the preliminary activities, the preceptor should honour the great astra with activities like invocation etc., ~~using~~ employing the pertinent and supreme seed letter 'Haum'. Variegating this letter by combining with other vowels, four anga mantras are to be formed; astra mantra is to be with visarga; and netra mantra is to be with bindu. The Preliminary functions like āvāhana etc., are to be done with mantra ending in 'hum phat'; Angas are to be worshipped ^{on its} four corners and astra is to be worshipped ⁱⁿ all directions around the mandala. While astra is to be worshipped at the centre of the mandala other weapons are to be worshipped outside the portion of lotus-design with their own pertinent mantras.

vajradīni kramādgandhain puspardhūpādībhīryajet ॥
 tato mudrān prā^{da}taryās-tāsām yallaksanam īnu ।
 preṣṭha vagnai karau kṛtvā kaniṣṭhā jñāmīke smṛte ॥
 angusṭhādyāssamākramya madhyame brāhmaṇe yuge ।
 desinūdrayataḥ preṣṭhe mudreyamī khadga dāyint ॥

The weapons to be worshipped (outside the ~~four~~ lotus-design) are Vajra, sakti, danda, khadga, pāśa, dhvaja, gada, trisūla, padma and cakra. These are to be worshipped ⁱⁿ the order of mention, with necessary paraphernalia like sandal-paste, flowers, incense and lights. Then appropriate mudras are to be displayed. Now, listen to the mode of displaying each mudra. Join both the hands together ~~backwards~~^{backwards}; spread the thumbs over the little finger and the ring finger; stretch out the middle finger on the back of fore finger. The mudra formed in this way is known as ^{gatra} khadga which is capable of effecting the removal of all hindrances. It is an ~~image~~ of protection and help.

Karis̄thārigus̄thayos̄ślesam krtvā tatkārayeddrayorḥ ।
 tatkṛyāmī yogan̄ punah kāryas - tiryak syān̄marivandhanam ॥
 tiryak prasārya tacchīsat - vajra samijñā karatikā ।
 krtvā ; gra sangatau ṣastā varigus̄thau tatsamau smṛtau ॥
 Karis̄thāvāhya samślesā - saktimudrā hita sthita ।

x

Joining the little finger and thumb and placing the wrists obliquely, join both ¹⁷² hands together. By stretching out other three fingers of the both hands (their tips lying in opposite direction), vajra mudra is formed. This mudra is capable of effecting bondage to the obstructing evil powers. Join both the hands together so that the tips of the fingers touch each other. Stretch out the two thumbs equally and bend down the little fingers into the palms. The mudra formed in this manner is known as sakti mudra. This is efficacious in bringing about pleasantness.

unnamya dakiṇam hastāṁ mūḍibandhe kṛte sātī ॥
 unnamya tājāṁ mekāṁ danda-khyā danda-kālīkā ।
 mithoऽrigurayu-thau hastau madhyasandarsanāvubhau ॥
 udhvāmī kṛtā parāṅgulyor-yugmāni skistāmī pāram varam
 khadga-mudrā bhavaratyēśā chedakāmāni pēśalā ॥

Project the right hand, clenching the fists. Then raise up the forefinger bending other fingers slightly. This is known as danda mudra capable of effecting control. Join both the hands in such a way that their fingers cling together alternately mutually. Then raise up or keep ~~as~~ erect the two middle fingers. Other fingers are to be held united with each other. The mudra formed in this manner is known as khadga mudra, extolled ^{to be} as supreme and excellent. This mudra is capable of bringing about ~~incision cessation of~~
~~the~~ destruction of bonds.

angustha tarjanī yogam kñtrā dvālhyām tu bāhyataḥ ।
 hastayōḥ prasṛtaśleṣā pāśamudrā - prabandhnī ॥
 vāmanastena saṅgrhya daksamī tiryak - prasāritam ।
 samihatamī calayet hastam dhvajamudrā sucalinī ॥
 unnamya daksinam hastam mustibandhe kṣte sati ।
 tiryakpātēna samiyogād - gadāmudrā nibalintī ॥

Joining the thumbs and fore fingers ~~o~~ and holding the fingers ~~so as to~~^{that they} cling to each other stretch out ~~the~~ both the hands. This is known as pāśa mudra capable of bringing about entanglement to the evil forces. Stretch out the right hand horizontally, ~~and~~ hold its bottom with the left hand and wave the fingers of the right hand. This sort of gesticulation is known as dhvaja mudra capable of effecting movement or ~~or~~ flickleness. Clenching the fist, lift up the right hand; make it to fall down obliquely and join the left hand with the right fist. This is known as gada mudra capable of bringing about the downfall of evil forces.

dvau nastau samihatau krtvā pātayet-kanyastī yugam ।
 mithasāṅgusṭhake yuktva srtāśsesā natayataḥ ॥
 śūcamudrā samākhyātā kriyadṛṣti nipaṭīnī ।
 padmamudra pura prortā cakra-hasta paribhrāmat ॥
 evam samyujya mudrāstū jपam krtvā tu sahasrakam ।
 homam tathā śthavā pañca śatāni śatameva vā ॥
 putrā dhānyam sadā kāryam nrityamānam mahāraram ।
 danisthākarāla-nebhāsyam dipākṛṣṇaikanālakam ॥
 sadhakaśchedinī dhyāne vighnanāśo bhavet-dhṛivam ।
 kumbha toyabhishekena gamayāgo bhavetyathā ॥

(Iti śūmat- kīrṇākhya mahatantre kriyāpāde
 astrayāgavidhistrayodāśah patalah)

Closely joining the two hands, bend and make the
 the little fingers to touch their own bottom; so also
 hold the two thumbs bent downwards. Stretch out other
 three fingers. This gesture is known as śūla mudra
 capable of destroying malignant look and inauspiciousness.
 About padma mudra, it was told earlier. By revolving
 the hand (i.e stretched out palm) cakra mudra
 can be displayed. Thus having gesticulated all these

mudras and having finished the activity of japa, the ~~present~~ aspirant should offer homas 500 or 100 times. The presiding deity of these astras is to be contemplated as having of following characteristics: being always in a dancing posture; associated with loud noise; having terrible large tusks; end~~s~~ face with dreadful eyes; holding a luminous black stalk. By contemplating on the figure of such lineaments, the sādhaka can bring about the removal of all kinds of impediments ^{in the same manner as} ~~in a manner through~~ it gets effected through ceremonial bath (abhisēka) and gana-yāga.

(This is the chapter on astra-yāga, the Thirteenth of the Kriyāpūda of the Kiranāgama māhātāntra.)

(Then the chapter on gana-yāga)

Ganudah

yāgośyamī bramatheśasya sūcito noditassphutam
tasya mudrāyudhadhyānam mantrāmīśca bṛuhi me hara !!

Ganuda

O, Lord ! The yāga pertaining to the Lord of
the group of bramathas & a class of supreme Beings
attending on Siva) was hinted at earlier ; but it was
not told vividly. Lord Hara ! Kindly explain to me
about mudra, āyudha, dhyāna and mantrā
belonging to Ganesvara.

Bhagvān-

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sampūjya gajadantākhye pure padmeś stāpatrake ।
 kṣetram kr̄tva tataścānu kṣetrārdham bāhyato nayet ॥
 dantamūlam bhravet-tatva mukham tasya bhramat-bhravet ।
 trilokagami tammanāḥ prāgrat dvānamūles bhatordhvataḥ ॥
 bhravetsarvatra śuklaśre pitham tatā ca taddhydā ।
 ganam yajet-svamantrena kāryamāvahanādikam ॥

The Lord said :

One should worship Lord Ganesvara (whose face shines forth with an elephant-tusk) in a particular mandala adorned with eight-petaled lotus. Having drawn a square design exquisitely, the worshipper should leave out half of its area outside. In the left-out portion, he should conceive of the tusk of Ganesvara. The Lord's face can be formed by revolving the flour-soaked thread with a part of particular given length the face occupying three parts of the central region.

¶ An entrance is to be marked along the eastern line. Above this region covered by the entrance, a lotus-design is to be drawn. The whole area of the mandala should be coloured with white powder. ¶ As is said before, a pedestal is to be ideated on the lotus-design with Hridaya mantra. Ganesvara is to be worshipped with his particular mantra & whose syllables are formed of his name and activities like avahana etc. are to be done with variegations of this mantra.

gīrāṇāyā vibhinnastu svarāndīnghaistu kalpayet 349
 catus̄tayamihāṅgānām Bhavedastrā visarganam ॥
 āgneyamādikam krtvā nyasēdarīgāni pāñca ca ।
 naivedyam laddukān dadyāt- anyaccāpi phalādikam ॥
 pūjayeccchaktito Bhaktyā mudrām datvā japeṇmanum ।
 gokṣīram tadvīgānta mudrāyā laksanamī sr̄nu ॥

The mantra is to be differentiated with long vowels
 of svaraśaras which ^{form} the basis for all the words.
 Four anga-mantras are formed with addition of ~~the~~ long
 vowels and astra mantra is formed with visarga. As usual,
 angas are to be worshipped in the four intermediate
 directions and astra is to be worshipped around all direction
~~As the~~ primal offering laddus ^{should} be Laddus and
 other things such as fruits etc are to be used as
 offerings (naivedya). Having worshipped according to his
 ability with ardent devotion, ~~and~~ the aspirant should
 gesticulate ^{the} mudra pertaining to him and engage himself
 in japa. To consummate the yāga, he should offer
 cow-milk as naivedya. With regard to mudra, now listen
 to the mode of displaying the particular gesture.

madhyame kūñcīte kātrāś nāmīke bṝḡhātā nyāret ।
 tarjanyagra-vilagne tu madhyame cochrite punah ॥
 angusṭhami tātrā samiyujya mudreṣyam pramalhādhibe ।
 Kubjami gajānanam dhyāyet- ekadantam caturbhujam ॥
 vīrāsanopavistam ca vahnihastam saladdukam ।
 varadālbhayadāmī dhyāyet- īpsitarthaphalaśradam ॥
 abhisiktena pūjyoṣyam ācāryenetareṇa vā ॥

(iti sūmat- Kīraṇākhye mahātantrē kriyāpāde
 ganayāgaridhiśatandāśāḥ pātalab.)

slightly bending the middle finger, place the ring-finger
 on its back. ^{Bringing} ~~Holding~~ the fore-finger before these two, keep
 erect the middle-finger. Then join the thumb with them.
 Mudra formed in this way belongs to Ganesvara. ^{After} ~~Then~~ ^{of this}
 Dhyāna of Ganesvara is as follows: Having a curved
 face of elephant shining forth with single tusk; endowed
 with four ~~arm~~ hands; seated in Vīrāsana; holding
 fine, laddu, varada mudra and abhaya mudra in ^{his} four hands;
 who readily grants ^{to} desired wealth and fulfills all ^{its} desired end.
 He is to be worshipped in this way by a person who has been
 consecrated with abhisēka or by a preceptor or by other
 duly initiated persons.

(This is the chapter on gana-yāga, the fourteenth of the
 kriyāpāda of the Kīraṇāgama mahātantra)

ATHA ABHISEKA VIDHIH

(Then the chapter on the rules pertaining to
ceremonial bath)

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garudeh

abhishekastvaya prakto desikasya kaltham sa ca |
sadhakasya tatha bruchi sekamantranpanam yathā ||

gaunda -

O, Lord ! Abhiseka was indicated by you earlier.
How is one to proceed to do the ceremonial bath
with regard to the preceptor or sādhaka (initiate) ?
Kindly expound this performance and the mantras
pertaining thereto.

2-4(a)

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Bhagavān -

samhitā yā pāṇāḥ syaiṣa sekaḥ kāṇoṣnyathā na hi !
 sa caturbhīryathā yuktā pādaijñānādikaiḥ śubhaib ॥
 pūrvoktam bhavane tasya pīṭhasya dasāningatam !
 duḥkastam hastamātrami vā vrddhamāstāngulocchitam ॥
 kṛtva pīṭhami samikṛtya tasmin samiṣṭhpya tam punah !

The Lord said :

Abhiseka is to be done only according to the injunctions set forth in the Supreme Scriptures known as Samhitas. It should not be done ~~in~~ according to other scriptural injunctions. These Samhitas consist of four well-informed sections like jñāna-pada etc. In a place which is embellished with auspicious characteristics, one should place a pedestal which is about 10 hastas in length or a circular pīṭha of 2 or 1 hasta. The height of pīṭha is to be about 8 angulars. After placing the pedestal and levelling it ~~one~~ the preceptor should make the aspirant to sit on it.

ghatāstakena sekasyāt - kumbhenaikena vā bhavet ॥
 svabhāvabhāvanāmītyaktrā astatrīmisat - kalām nyaset ॥
 śivona jñānasāktya / nigar - brahmabhrīmantranāyakaish ॥
 ganesairlokapālaisca krtvā / straīscā vilomataḥ ॥
 ekasmin kalpanāmī kumbhe savamantragatamī kramāt ॥
 tatastasya kramāt sekāśśivamantra - samanvitah ॥
 kartaryo desikenātra tinyakchankharave krite ॥

The holy water meant for abhisēka is to be taken
 or in one big vessel (kumbla).
 in 8 earthen vessels (kalasas). The preceptor should
 & abandon his sense of his natural physical constitution
 and assume a divine body by doing the nyāsa
 of 38 kala-mantras. Siva mantra, Sakti mantra,
 anga mantras, Brahma mantras etc are deemed to be
 supreme and predominant among the groups of mantras.
 These mantras and other mantras pertaining to ganes and
 lokapālas () are to be employed during the course of
 abhisēka - process in the reverse order. If only one Kalasa is to
 be used, all these mantras are to be transmitted to the
 water contained in the Kalasa. ~~Accompaniment~~ With the ~~accompaniment~~
 of ^{the} Siva mantra and with ^{the} reverberating sound of a crouching she
 the preceptor should proceed to do abhisēka.

pāscāt-taddakṣine sthāpya mantrapūthasane punah ।
 sālānikānam soṣṇīgam sacchathāmī cāmarānītam ॥
 straggandhaistasya bhūṣāsyāt- kusāruā savato bhavet ।
 aranīmi kartarūm sūtram yogapāttākṣa sūtrākam ॥
 samihitāpustakam nyasya savam tasyopapādayet ।
 vandanam kārayitvā tha nūtrā purahārāntikam ॥

Then, again having made him to occupy the seat
 impeded with the powers of mantras and placed on the right
 side of the abhiṣeka-bīthā, the preceptor should bless him
 by giving to ~~him~~ the following : - Uṣṇīsa, ^() chātra,
 cāmarā, aranī, kartarū, graq, gandha, bhūṣāna,
 kusās, aranī, kartarū, sūtra, yogapāttā, akṣa sūtrā
 Samihitas (Scriptures) and all other things necessary for
 the preceptorship. Leading him near the Lord (Mandalesvara)
 the preceptor should ^{have} make him to offer salutations .

11-12(1)

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śivamalhyarcya hūtrā ^{agni} sivenāstottaram ūtami ।
 ācāryo ^{dāgdu} ~~dhā~~ hastastu kartaryāśivavahnimā ॥
 angusṭhādi kaniṣṭhāntam kramādangastu pāñcālīh ।
 ācārya samayān-pāscāt-ācāryastarya dāpayet ॥
~~vayā~~ ~~dīkṣā~~ ~~traya~~ ~~kāya~~ ~~śiṣyām~~ jñātva ~~yathā~~ ~~tat~~ ।

Then the preceptor should worship the Lord and proceed to do agni kāya reciting Siva mantra 108 times. He should do these rituals with his hand purified through Sivagni (and through the contemplation of Sivahasta) ~~and~~ placing five aṅga mantras ~~from~~ on ^{his} fingers from the thumb to the little-finger. Then he should teach the behaviour and conduct belonging to the preceptorship in ^{an} ~~the~~ follows: "Hereafter activities like discoursing and commenting on the Scriptures."

vyākhyā dūksā traya kāya sis̄yam jñatvā yathānthatāh¹ 356
 pratyaham svalpika pūjā japo vahnikriyā tathā² ||
 datrā s̄num pranavam krtvā sākṣatam puṣpasamayutam³
 tasyāñjalau pradātaryam siddim krtvā manasyalha⁴ ||
 jñatvā suddhāmīśakam mīśram tasya deyah punarmanuh⁵ ||
 grahanam cāmbarasyāpi nādhikam manyate tada⁶ ||
 pradadyat samayān pāscāt-sādhakasya mahātmānah⁷ ||
 na nindyād bhairavam devam candisam mandalam sivam
 ganānimān tathā vibhān nīn śamadhanān gurūn⁸ ||
 evam vidhāmstu samayān pālayan mantrasādhakah⁹ ||

"Hereafter, activities like discoursing and commenting on the scriptures, initiation etc. may be undertaken by you. You should give initiation only after knowing the true nature of your disciple. Daily you should do the worship of Siva, recitation of Siva mūla mantra and agnikāya at least to a small extent." Having instructed in this manner, the preceptor should bless him by ~~offer~~ offering ~~a~~ aksā aksāda^() and flowers to him with the accompaniment of pranava. Knowing the amīsa^() of the disciple, whether it is pure one or mixed one, the preceptor should instruct ~~on~~ a suitable mantra. On the occurrence of ^{an} eclipse and such other days, the preceptor should not indulge in much overt ~~use~~ activities

(If abhiṣeka is for a sādhaka) The preceptor should teach the behaviour and modes of conduct belonging to "sādhaka group." You should not defame (by your conduct) Lord Bhairava, Candīśa, Mandala and Śiva. You should not abuse these ganas (āvaraṇa devatas) brahmins, sages who are endowed with ~~have~~^{the} controlled their senses and passions and the preceptor." Having been instructed in this manner, the sādhaka should lead his life by observing to ^{This's} these conduct and disciplines. ♀

pālānān mantrasiddhissyāt - tēna kuryāt - prabālānam !
 proktos yamabhisēkastu duijānām nr̄pateh punah ||
 saubhāgyaṁ thām̄ sthiyām̄ vāstha grahāpi dā nivartane !
 sarvāsambatpradāśśīdah̄ kīrtiyayusyādi vārdhanah̄ ||
 śānti - pustikaroh̄ proktassekoṣyām̄ vīgnanāśāmāh̄ !
 gaurīyāgoṣthāvā kāryas - sthāne saubhāgya dāyakah̄ ||

citi sūmat - kīraṇākhye māhātantrē kriyāpāde
 abhisekāividhīh̄ pañcadasah̄ pataḥah)

By strictly adhering to the rules and conduct, one can achieve the desired effect of incantation of mantra. Therefore a ~~sh~~ sādhaka should, by all means, observe ~~the~~ the ordained rules. This kind of abhiseka may be done even to the brahmins and kings ; may be done to women for the sake of bringing about blessed life and all-auspiciousness. This may be done in order to extirpate the evil effects brought by the position of planets. This kind of abhiseka is productive of all kinds of wealth, riches, fame, ^{and} longevity. This may be done for the sake of alleviation ; for achieving vigour ; this ~~other~~ kind is efficacious enough to ward off all impediments. Is not this kind of abhiseka, gaurī-yāga ~~to~~ may be done for the benefit of women.

(This is the chapter on the rules pertaining to abhiseka, the fifteenth of the Kriyāpāda of the Kīraṇagama māhātantra)

ATHA GAURTYAGA VIDHIH
 (Then the chapter on Gaurī-yāga)

359

Ganudah

gaurīyāgastraya ī deva sūcito noditassphutam ।
 dhyānam mudrām tathā mantrāmistasyā vājśha ~~kathām~~ ^{būram} ~~būram~~ ||

Ganuda :

Gaurī-yāga was ~~pointed~~ indicated earlier. But it has not been vividly explained. O, Lord!, kindly explain to me about dhyāna, mudra, mantra and mandala pertaining to ~~the~~ Goddess Gaurī.

Bhagavān -

pañca bhāga kṣetram kṣetram Bhagavantyau tadardhatah ।
 kṛtvā dvāvapi tāvēva punah kāryastadardhatah ॥
 tatsamam kṛtya tatsūhami bhrāmāllocanavadvāhet ।
 paścimam vāhayet dvāram padmam syādasta patrakam ॥
 sitena rajasa ss līkhyā puram yacca catuskṛtam ।
 pīṭhi kṛtvā hrīdā madhye mūrtissyāddvānamadhyame ॥

The Lord said :

A catvara mandala is to be drawn* and it should be divided into five parts. The extreme parts are to be divided into two. These divided parts to be further divided into two. Taking a cord with a length equal to the length of the divided section one should revolve it throughout the whole region. By doing so, an eye-like design would be formed. An entrance is to be marked along the western side of the mandala. At its centre, a lotus-design consisting of eight petals is to be drawn. This mandala is to be coloured with white powder. As usual, ~~ideating~~ a pedestal at its centre coinciding with the projected centre of the entrance with hrīdya mantra. The figure of a particular deity (ie gauri) is to be conceived ^{on} the pericarp of the lotus.

* ~~as per the Text~~

gaurītyetat punar mantram - udkvamāvāhayet - idam !
 tena varṇena devyāstam svaraīndriyāstu pūrvavat ॥
 śhinnākhyangāni hydhindu - yuktam astraṁ visargayuk ।
 astākṣareṇa mantreṇa savamāvāhanādikam ॥

Aⁿ Invocation is to be done with the ~~the~~ mantra which begins with 'gauri'. This mantra is to be differentiated by the addition of ^{long} svaraṅkṣaras. By doing so, four arīga mantras can be formed. The particular mantra becomes hrīdaya mantra when it is associated with hindu. With visarga, it becomes astha mantra. All the activities like avāhana etc are to be carried out with this particular mantra consisting of eight syllables.

pūjyat- gandha pūrṇādyaiḥ phalairvāśyair vīśeṣataḥ ।
 tāmmudrām brādarśayet pāscattasyāśca syñu laksanam ॥
 dvau hastau mūstikāndhān kṛtvāśrigus than syñu samau
 mudheyam tu sūbhā devyāstaddhyānam syñu sāmpratam ॥

The aspirant should worship the ~~deity~~ goddess with necessary paraphernalia like sandal, flower etc and with varieties of fruits collected specially for the purpose. Then he should display a particular mudra closely connected with the worship. Now listen to the ~~the~~ procedure of gesticulating the mudra. Clenching the fists, stretch out the two thumbs equally. The mudra formed in this manner is known as sūbhā mudra of Gaṇī. Now listen to the ~~characte~~ characteristics of the form of Gaṇī to be meditated upon by the aspirant.

9-15.

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kinastanū nitambaddhyā varābhaya karojjvalā ।
 ūtākā darpanā saktā sukēśe hemasannilbhā ॥
 vidikṣvarigāni sampūjya dīkṣvastram vimivedayet ।
 tanmanthenābhisekasyāt- kārtavyāस्त्रिमन्त्रात् ॥
 evam kṛtrā labhedurdhini saubhāgya-sūtanum yaśah ।
 grahabidā niyttissyāt- grahayāge kṛte sati ॥

(iti sūmat- Kiranākhye mahātantra kriyāpāde
 gaurīyāgaridhiśodasāh batalah)

The figure of Gauri is to be contemplated as of having
 large breasts, broad hips and lions, beauteous hair,
 golden complexion, and four shining hands showing the
 gestures of vanda and abhaya and holding ūtākā and darpana.
 As usual, four aṅgas are to be worshipped in the intermediate
 directions and astra, i.e. around all directions. Abhiseka
 is to be done with her specific mantha and with other
 manthas well expounded in the Vedic Scriptures. By doing the
 worship of Gauri in this way, the aspirant can attain the
 growth of wealth, blessed life, lovely physique and glory.
 Apart from these benefits, one can be disentangled from the
 oppressions caused by the movement of planets ~~on the~~
~~bed~~ if & graha-yāga is performed according to the tenets.

(This is the chapter on gaurī-yāga, the sixteenth of the
 kriyāpāda of the Kiranāgama mahātantra)

ATHA GRAHAYĀGA VIDHIH
(From the chapter on graha-yāga)

364

gāndāk -

grahayāgastrayaḥ deva sūcito noditassphutam ।

grahesāya tathā mudrām dhyānam mantrādikam vada ॥

gāndā -

~~O, Lord, you have pointed out the kind of worship related to grahas. But~~

O, Lord, graha-yāga ~~process~~ was hinted at just now. It has not been elaborately told. Kindly tell me about mudra, dhyāna, mantra etc pertaining to grahēśa (Sun-god).

Bhagavān -

grahesō mandale pūjyo grahākāne catuskare ।
 astabhāgasamām kṣetram kṛtvā tattvāsvayordvayoh ॥
 ardhamandhami bahiṣkṛtya madhye padmamī prakalpāyet ।
 pītām rāthāmī prakurūta raktāmī padmamukhe tathā ॥
 tinyagrekha samāvasthā tatra kāryā sruṇā s'khilā ।
 pīthaklapthimī hyādā kṛtvā mūrtibhām śāṅkhataḥ kṛtah ॥

The Lord said :

grahesā is to be worshipped in a particular mandala which is to be in the form of graha. ~~the~~ mandala Each side of the mandala * should be 4 hastas in length. Dividing the square into eight equal parts, the aspirant should leave out half of the extreme parts on either side so as to make them lie on the exterior of the design. At the centre of the mandala, a lotus-design is to be drawn where the diurnal body of the deity is imagined. The figure of the deity is to be shown with white powder and its lotus face, with red powder on the surface of the lotus-design, coloured with red-powder. Red powder is to be smeared over the ~~intermediate~~ region occupied by ~~the~~ three intersecting lines lying outside of the lotus. The aspirant should ideate a pedestal with Sriyā mantra. ~~The figure of the~~ Graheshā is to be contemplated upon and having a ~~lustrous~~ lustrous white figure, comparable to the whiteness of conch-shell.

* a picture

trāntamāvākayet tatra dīrgha-nādāntabindugam ।
 khakānam tejasā yuktam bhedayet-pūrvavat-svaraiḥ ॥
 dīrghairanga-catuskam syāt- hrdayādyantu locanam ।
 sānusvāram bhavedatha Bharatyastham visangayuk ।
 grahanāmādimam varnam somādīnām manum vadet ॥
 svanāmoccāna-yogena pūjanyāssabindugāḥ ॥

The aspirant should invoke the deity by reciting the mantra upto the positions of nada and bindu. The first seed letter of the mantra is to be formed with kha and bindu. As explained before, mūla mantra is to be differentiated by the addition of long svaraṅgas. Mantras which are in association with 4 long vowels[#] are to be considered ~~known as~~ as four anga mantras - hrdaya, śīra, sikhā and karaca. Netra mantra is formed anusvāna[#]; and astra mantra with visarga[#]. With regard to the mantra of each graha, the first letter (added with bindu) of each name, becomes its ~~first~~ seed letter (to be pronounced at the beginning of each mantra). All the grahas are to be worshipped with their particular mantras formed of their names in addition with bindu.

* To be ~~supposed~~ as first note

somam budnam gurum śukram pūrvādānabhya pūjayed ।
 bṛhaumāmī sānaiscaram rāhuṇ ketum ceti vidiṣe ca ॥
 sahasram va śatam cāpi tathā home dime dime ।
 evam kṛte sada puṣṭisēkaram rogañāśanam ॥
 āyussaubhāgya sānikrāntih pratāpo vijayo bhavet ।
 evam pīthakramastasya vīśeṣāttamī prakalpayet ॥

Soma, Budha, Guru, and Śukra are to be worshipped in the directions of east, south, west and north respectively in the intermediate directions, Bṛhma (Ariṅāraka). Sānaiscara, Rāhu and Ketu are to be worshipped in due order (from south-east to north-east). ~~Hence~~ The aspirant should offer Homas 1000 or 100 times daily. The worship of Grahas in this manner is capable of effecting prosperity, richness, ~~&~~ extirpation of diseases, longevity, blessedness, valour and victory. ^{thus} The worship of Grahas is to be done in a specific way by assigning a pedestal to each Graha in a particular direction.

arkaik palāsaikh khadirainapāmāngaisca pippalaikh ।
 udumbaraissamūryksairvāstha vaikankatairapi ॥
 kusairduvābhīrānutyā pūjām kṛtvesta-dakṣinām ।
 evam pratarpya tamudrām darsayed bimba samijñitām ॥
 angusṭhāngusṭha samiyogād- desinidwaya yogatah ।
 sesāk prasārya bimba khyā mudreyam bhāskarasya tu ॥

Āhutis are to be offered ~~and~~ and for the purpose of Rama,
~~turings~~ ~~of~~ following ~~things~~ ~~as~~ ~~should~~ ~~be~~ ~~used~~ ~~as~~ turings are to be
 got from the ~~the~~ following - ārka, palāsa, khadira, apāmāṅga,
 pippala, udumbara, śarnī, vaikankata, kusa and duva. Thus
 having finished the worship, the aspirant should please the deity
 by ~~the~~ offering the desired gifts. Then the aspirant should
 display the mudra known as bimba. Join the thumbs and
~~fore-~~ fingers together and stretch out other fingers. By doing so
 bimba mudra ~~which~~ ~~is to be gesticulated~~ which belongs to Surya.
 is to be gesticulated

* a picture of the Mudras

somādūnāmī namaskāram daturā dhyāyet-grahān kramāt ।
 varṇai-naktamī tathā pītāmī tathā śuklamī sitāsitam ॥
 dhūmīlāmī nīlāmī kramātkuryāduttame tadyathā jyotisam ।
 nirūghnākānakamī sūdamī savakāmartha sādhanam ॥
 jñātvā manthamī sadā deyamī sādhakosī mākasamīyute ॥

(iti srimat-Kiranākhya mahātantra kriyāpade
 grahayāgaviddhih saptadasah patalah)

For other grahas, namaskara mudra is to be shown. Having shown all these mudras, the aspirant should meditate upon each graha according to their sign specific colours - naka, () pīta, () śukla, () sita, () asita, () dhūma, and nīla. The worship of grahas in this supreme manner is efficacious of averting all kinds of impediments, bestowing riches, and accomplishing all the desired ends. Knowing the arisā () to which sādhaka belongs, the preceptor should ~~to~~ instruct ^{on} the ~~to~~ mantra suitable to his nature.

(This is the chapter on graha-yoga, the seventeenth of the kriyāpada of the Kiranāgama mahātantra.)

ATHA BRAHMĀMŚĀDI LAKṢĀNA VIDHITI

(Then the chapter on the characteristics of amīśas
like Brāhma etc)

Garudah -

amīśakassūcito deva ruktam teṣāṁ tu laksanam ।

jñayates tā kaltham mantrah phalado neti vā vada ॥

Garuda

O, Lord. The classification of people (on the basis of
which ~~mantra~~ the instruction of mantra is to be decided)
was stated by you earlier. But the characteristics pertaining to
each classification (amīśa) have not been told by you. How
is to be known whether particular mantra is efficacious or
not in yielding the desired results with respect to amīśa?

2-3(a)

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Bhagavān -

Brāhmaśtha vaiṣṇava raudraśākraśarpaṭmakośparah!
 yakṣo gandharva samjñāśca Rākṣasoś nyastāthāśurah ॥
 vaidyādharaśca pañcāco jñeyāśuddhāntakāstvime ।

The Lord said:

Brāhma, Vaiṣṇava, Raudra, ~~Sarpa~~, Śakra,
 Sarpa, Yakṣa, gandharva, Rākṣasa, Asura.
 Vaidyādhara, Pañcāca — these are known as
 pure-classification (suddhāṁśaka). Now I proceed
 to detail the characteristics of each amīḍa.

brātassnayī dvijāsaktassau ca krt samyato gñirnū ॥
 brahmaividyaśu samsakto jñeyo brahmāṁśakaśca sah ।
 māyi satvayuto dhīrastri priyo matsarī ~~dīpti~~ dīptih ॥
 kānyopāyaratōs bhijñas sohyasau mādhavāṁśakah ।
 mādhavāktastapodhīrah pīśāce-nīlayālayah ॥
 mādhavāktapriyah prajño jñeyo mādhavāṁśako narah ।

Those who have the habit of taking bath in the early morning,
 who are devoted to ~~dvija~~ the twice-born people (dvija),
 who purify themselves according to the Scriptural declarations,
 who are self-controlled, ^{who are tender-hearted and} who are well-acquainted
 with all branches of scriptural knowledge (brahmaividya)
 belong to the ~~class~~ group of brahmāṁśa.

He who is skilful enough in tactful ways, ~~who~~
 endowed with goodness, ~~who~~ is brave, ~~who~~ is fond of
 moving with women, inimical, endowed with well-built
 physique, gets delighted in adopting the means of
 accomplishing the desired ends, endowed with high faculty -
 is considered to belong to Vaisṇavāṁśa.

He who is devoted to Lord Rudra, endowed with austerity,
 who is strong-minded, & who has his residence near the
 burial ground or cemetery, ~~intelle~~ who is intellectual,
 fond of observing great vratas, ^() who is erudite - is
 to be known as ~~Re~~ belonging to Rudrāṁśaka.

6(b) - 10(a)

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gītā-nṛttātapaṭhaśca dantidarsana-tatporeḥ ॥
 tadaisvaryastadāsakto jñeyah paurandarāmīśakah ।
 kṣīnagītānilodyāna - gula-khandādise kriyāḥ ॥
 stabdhākṣo nāgakanyānto jñeyasarpāmīśako bhūvi ।
 katakāngada-hārādi-bhūṣayā bhoga-bhāvataḥ ॥
 satvayukto rigasampanno jñeyo yaksāmīśakah būmāḥ ।
 gītā-nṛttāpriyoścālpo vāstrāsraggandha-sundarah ॥
 tadaisvaryābhilāṣī yo gandharvāmīśo narottamah ।

He who is delighted in music and dance, delighted in having a vision of royal symbols like a umbrella (ātapaṭha) elephant etc. who is endowed with great wealth is to be known as belonging to Indrāmīśaka;

He who is fond of milk, music etc., gets delighted in wandering through airy places and gardens, fond of taking molasses, who has unwinking eyes, who is ~~for~~ very much attracted towards nāgakanyas - is to be known as belonging to Sarpa-mīśaka.

He who is fond of wearing ornaments like kātaka, arīgada hāra etc, endowed with cherished enjoyments, who is possessed of virtuous characters, who is embellished with proportionate limbs - is to be known as belonging to Yaksāmīśaka.

He who is fond of music and dance, who is noble and liberal ^{looks}, who ~~is~~ ^{looks} handsome with fine attire and cosmetics like gallant and fragrant materials, desirous of ~~be~~ acquiring richie ^{to be} - is known as belonging to Gāndharvāmīśa.

10(b) - 14(a)

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kṛavyāda-guna-sammarī - śarvā - ramanapriyah ॥
 bhrukuṭī-bhāṅga-bhīmāsyo jñeyoś sau rākṣasāṁśakah ।
 gambhīroऽbdhvīda kṣottyo dharānandhra nibaddhadhīḥ ॥
 mahābhāva-kathālāpī jñeyo daityāṁśako narah ।
 rocanāñjananīstrimīśa - vidyāriddhi - samūkṣakah ॥
 tadrāga - ramanor-tāker - jñeyo vidyādharāṁśakah ।
 dīno - śīrur - malākrāntah pūti gandhāñjana - kriyah ॥
 sūkṣmadystipa - nandhāksih pīśacāṁśassa ucyate ।

He who is endowed with demoniacal characteristics, ~~is~~
 violence, gets delighted in having amorous sports with women,
 or whose eye-brows knit very often as a sign of cruelty,
 appears with dreadful face - is known to be Rākṣasāṁśaka.
 He who is deep-hearted like ocean, who is ~~not to be~~ never
 conquered by his enemies, who likes to live in the charms of
 earth, ~~who is endowed with~~ ^{devotion} whose mind is always
 fixed at ^{the} Supreme, ~~beast~~, who is with great assumptions
 who is fond of speaking about stories concerned with the deities
 - is known to be Daityāṁśa. He who has a pleasing appearance
 anointed with black-pigment, well-versed in more than ^{thirty} vidya
 who has got mature deliberation, ^{who} always delights in having
 amorous sports, knitting eye-brows - is known to be Vidyādharāṁśa
 He who is with affected mind and body, dreadful, is covered with filthy
 smell, is fond of putrid things, odorous substances, black-pigment
 who is with subtleness of mind, ^{who} has got bright and deep eyes
 - is known to be Pīśacāṁśaka.

śuddhāṁśāste samākhyātā mīrāṁśānadhuna gṛnu ॥
 suraktanāvayuktanga - prabhā mandala manditah ।
 gūdhagulphāngulī parva - kūrmabṛsthah kharodarah ॥
 surīta jaṅgha jānvagro nambhāstambha samorukah ।
 nitambatata - vistīrṇas - trivalī - bhanga sōbhitah ॥
 aksāmāmadhyadesānto - vistīrṇa kamalānanah ।
 śārikhāvarta - bṛthugrīvah - pralamba bṛthu pañjarah ॥
 prottunga samanāsāgro - vilola - dhavaleksānah ॥
 sudantaraśmīśuddhāsyāścāpavat - bhrūyugānvitah ॥
 lalātā tata vistāri - śīraschatra susōbhitah ।
 mahāmayūrapīncāndha candra nīlaśinoruhah ॥
 satya buddhi bala ksanti bṛti jāla - samanvitah ।
 utsāha - rosa - sambanno mudrabhaktō nirvantakah ॥
 mīrāṁśākayuto dhanyasacāruṣsava siddhiṣu ।
 evam jñātvāś mīrāṁśākām dadyān - mantrām tasya talhotitam ।

About śuddhāṁśāka, so far I have told, now listen to
 the characteristics of mīrāṁśāka. He who is with red
 complexion, whose limbs are strong ^{and} impelled with the power of ^a
 horse, who is adorned with halo of light, well-formed and
 concealed ankle, whose legs appear like the shell of tortoise
 adorned with necessary joints of fingers; and who is with
 well formed ^{sole of the foot} stomach and circularly formed shank and

knees, whose thighs look like plantain tree and pillar, 374
 whose hips are charming and beautiful with their curved
 formations, who ~~is~~ has got tender waist, whose
 face is broad and looks like a full-blown lotus, whose
neck is spacious appearing like the convulsions of a
 conch-shell, whose shoulders are long and broad.
 who shines forth with high-pointed nose and with rolling
 white eyes, whose rows of teeth ^{are} emitting ^{out} rays, whose
 face is pure adorned with bow-like eye-brows,
 who is with broad fore-head, whose head is well-shaped
 looks like a parasol, whose crest adorned with tuft
 looks like ^{the} crescent-moon, whose locks of hair are
 as black as the feathers of peacock. who is careful enough
 to tread the path of truth, who is endowed with divine
 knowledge, strength ~~and~~, forbearance, lustrous
 appearance and perseverance, who is of the nature of
 exhibiting his anger depending on the circumstances, who is
 devoted to Lord Siva (Rudra), who is capable of bringing
 about the cessation of birth and death - is known to
 be misamika. A person who belongs to this group
 is a blessed one; he is endowed with an ability
 to achieve all sorts of accomplishments (siddhis). Thus
 knowing the nature of amisa, mantras ~~are to be~~
~~tought by the~~ pre the preceptor should instruct on
 the mantras.

althāvā snyā prakārenā mantram jñātrā bradāpayet ।
 svābhīdhāne ca manthe ca samatā kūratā s̄pi vā ॥
 vijñeyā māt̄ikodbhūtaissama-kūnairihāksaraiḥ ।
 tyaktvā s̄numāsikān varṇān-varṇa-varṇāntaram kramat ॥
 ādiṣṭhiyako grāhyah kūnasya dvicaturthataḥ ।
 evam jñeyam sama kūro-miśro-miśrī-yāthāksaraiḥ ॥
 vidhīnā s̄ nyena vā jñeyo yojyo mantrō s̄ thāvā phalam ।

If not in this manner (based on amśa), mantras may be instructed on in other ways also. Considering the disciple's name and the nature of mantra, the preceptor should decide whether the combination belongs to the group of sama or kūra. Combinations of sama or kūra should be decided based on the classification of māt̄ikāksaras. ~~After~~^() Excluding the letters belonging to anunāsika group, the preceptor should decide the combination, taking all other letters in an alternate order. For the group of sama, odd letters like the first, third, fifth etc. are to be taken; and for the group of kūra, even letters like the second, fourth, sixth etc. are to be taken. Thus, by the method of mixing of letters the preceptor should decide the sama or kūra combination. Or, even by another method, mantras can be instructed on for the accomplishment of desired ends.

māthkām pūrṇamālikhyā kundābindā virajitam ॥
 svanāma cordhṛagamī mantram nyasya sādhaka sāṁhavat ।
 gana nāthāssamākāryā - nāmamantrāksarairiha ॥
 sādhakānena yatsādhyami varnasya gana nā bhavet ।
 siddha sādhyā - susiddhāni - kramātsaṁkhya tadanlikā ॥
 siddhassiddhyartha - sandeho hyudāśino dvidiyakah ।
 susiddhah phaladah kṣipram - ari - nāśakarophavet ॥

The preceptor should inscribe all the letters
 excluding those which belong to the groups *kunda* and *binda*
 in a particular design (i.e. *svasikha mandala*). Based on
 the aspirant's name, the first letter or total syllables of
 mantra, and aspirant's characteristics and the significant
 aim of that particular mantra, the preceptor should
 decide whether the mantra suits the disciple or not. Based on
 nāmākṣaras and mantrāksaras, he should decide
 know the presiding deity of the mantra. Selection of
 particular mantra is based on the first syllable of sādhaka's
 name. Through the proper selection of mantra, the desired
 end can be accomplished (within a short period). Mantras
 have been grouped into four, as siddha, ^{sādhyā} siddha, susiddha
 and ari. Siddha is of the nature of uncertainty; sādhyā is
 of the nature of indifference; susiddha is capable of bringing about
 the desired purpose very quickly; ari is capable of causing the
 destruction of enemies.

susiddhema yatnena siddhissyādantikenā tu ।
 na hi siddhir na nāśasyādudāśīno bhavet-khaga ॥
 altha yatnena siddhissyāt-pindito yamī same bhavet ।
 arībhīsiddhitassiddho dritīyo vā na śobhanah ॥
 arīyathoditastatra sāddhyate yatnataśubham ।
 evam jñātvā phalam vācyamī mantra-tattvānyathātataḥ ॥
 phalāvabhāsakamī kṣiprami vidiñināśnena śobhitam ।
 phalepsurdeśiko vāśpi samayī putrakosītha vā ॥

(iti śrimat-kirānakhye mahātantri kriyapade
 amīśālakṣaṇavidhiraśṭādaśī batalah ।)

॥ Kriyāpādassamāptah ॥

If the first syllable is siddhākṣara and the last one is
 siddhākṣara, it is to be understood that the mantra is neither
 for accomplishment nor for destruction (so in this case,
 the activity of japa takes a long time to yield the fruit).
 Therefore the preceptor should, with all efforts, analyse
 the nature of mantra and sādhaka. Based on all these
 considerations, the group of sama is to be formed
 for the purpose of accomplishment. The combination of
 siddhākṣaras and the letters belonging to the group of ari
 is ~~an efficac~~ deemed to be efficacious. The
 combination of ~~sādha~~ sāddhyākṣaras and ari is most
 desinalistic. The letters belonging to the group of ari

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should be combined with the letters belonging to other groups so as to bring about auspicious results. Knowing the purpose, presiding deity, the significant ~~use~~ and true meaning of the mantra in this manner the preceptor or *samayī* or *putraka* who is desirous of achieving good results can achieve the intended accomplishment (*siddhi*) within a short period.

(This is the chapter on the characteristics of amīśas like Brāhma etc., the eighteenth of the Kriyāpāda of the Kiranāgama & mahātantra)

Here ends the Kriyāpāda .

ATHA CARYĀPADAH

381

SAMAYĀCĀRA VIDHI - PATALAH

381

Garudah -

samayī-putrayor deva kāryātisū dīne dīne,
etatsarvam samācakṣva caryāme noditā pūrā!!

garuda -

O, Lord, what is the course of conduct to be observed daily by samayī and putraka? Nothing was told about these observances hitherto in carya section. Kindly explain to me all the customary observances pertaining to them.

Notes

samayī - an aspirant endowed with samaya-dīksa and who is entitled to do japa and other services.

putraka - an aspirant favoured with visesa-dīksa and who is entitled to do japa and linga-pūja.

vr̥tti - Certain specific observances and conducts to be observed by these ~~as~~ initiates without any incontinence.

To be referred and compared:

i) The Suprabhedāgama - carya-pāda - ch. VI

ii) The Mṛgendrāgama - carya-pāda - ch. I

Bhagavān -

prātarutthaya gantaryam vijanami salilāśayam ।
kuryādāvāśyakam tatra kṛtvā bāhye pañchakam ॥
śirosvakunthnam kṛtvā dīvā kuryādudanimukhah ।
daxinābhimukho rātrau na kṣetre na catuspalte ॥

The Lord said -

Having got up early in the morning one should resort to a secluded place where water is available. There he should do all the necessary duties to be done in the morning time, getting purified externally. Covering his ^{head} with ~~uttariya~~ shoulder-cloth (uttariya) he should evacuate his bowels, being north-faced during the day time and south-faced during the night time. Voiding of excrements should not be done in sacred places or in cross-ways.

4

na māge ca śmasāne ca na jale guimūrdhani ।
viṣṭhāloke na kartavyastathā jskāśānūriksanam ॥

He should not emit excrements neither in a path-way, nor near the burial ground, nor in the water, nor on the summit of a mountain. While voiding, he should not look at the excreta and, likewise, at the sky.

5-9a.

383

samyagāvāsyakam kṛtā kāṣṭhenomr̥jya tadgutam ।
 loṣtakenāthavā mr̥jyan-nānyenopamr̥jedgudam ॥
 tataśaucam prakartvam mydā ss malaka mātraya ।
 eka linge gude pañca pañcaikāntara myltikā ॥
 keralāstathayo yojyās-tathaiwa karayordvayoh ।
 pañca pañca punaścaikā dātarya lepaśuddhaye ॥
 etacchaucam gr̥hastānām dvigunam brahmacārinām ।
 trigunam tu vanasthānām yatīnām ca caturgunam ॥
 śaucam kṛtā tato mydhis-tribhirjangham visodhayet ।

Having finished his morning duties properly, he should cleanse his anus with a stick or with ~~a~~ clod (or with a piece of potsherd). Cleansing of anus should not be done with other substances than the stick or potsherd. After this first cleaning, purification (from the defilement caused by voiding excreta) should be done. For that, one should use clay, its quantity being equal to the size of an amalaka fruit. Clean the penis once and ~~five times~~ the anus, five times and in between the process, clean the left hand once. Then wash the left hand ten times and wash both the hands once. To efface the besmeared clay wash the hands and anus once more.

This kind of purification is to be done one time
 by the ^{House-holders} ~~celibates~~; purification is to be done twice by the
^{House-holders} ~~celibates~~ ³⁸⁴ ~~(grahastas)~~; it is to be done thrice by the
 anchorites (*vānaprasthas*); and the ascetics (*yatis*)
 should do the purificatory process four times. Having
 thus purified, one should cleanse his ^{shanks} (from
 ankle to knee) three times with clay.

98 - 11 a

dantakāsthāni tato vaksye - trāpāmāngamayam ऋजुम् ॥
 kārañjārjuna-jāmbūkaik - kārsāntyāmī tapodhanaiḥ ।
 plaksodumbara-punnāga - kakubham kāhadirāmrajam ॥
 badārī-nimba-kalhārani vānaprasthādībhishribhīḥ ।

Then I tell you about the twigs to be used as tooth-brush.
 Commonly, a well well-suited one is apāmārga: Ascetics
 should ~~it~~ ~~should~~ use the twigs got from ~~to~~ the trees
 like kārañja, arjuna, ^{and} jāmbū; persons belonging to other
 three stages, namely vānaprastha, grahasta and brahmacari,
 should use the twigs got from plaksā, udumbara,
 punnāga, kakubha, kāhadira, āmra, badārī, ~~or~~ nimba and kalhā

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(3)

CARYĀPĀDA — (Cont.)

KIRĀNAGAMĀ
Part 3

Kṛtvā snānam yathā proktam kaupīnam parivartayet ॥
 dvādaśāngula vistūram dainghyam tadduikaram bhavet ।
 astasūtrakṛtā rajjurathavā sodasātmikā ॥
 gokeśakusasaktādha balbajaś smāntakaś thavā ।
 astāngulāś dhikā kāryā svanitambapramānatāḥ ॥
 ekāngula pūnāhā kāryā granthi vivarjita ।
 kṛtvā grantim katisthām tu kaupīnam trayamīlambitam ॥

Then, having finished the morning ablutions as prescribed earlier, one should wear a strip of cloth (Kaupīna) over the breeches. Kaupīna is to be twelve angulas in breadth and two hastas in length. The cord to be girt round the hips (for the purpose of wearing Kaupīna), should have been made of eight or sixteen strings. Or, it can be made of cow-hair, darbha and grasses like balbaja and smāntaka. The katisthā is to be ~~not~~ eight angulas more than the circumference of the hip and loins. Its thickness should be about one angula. It should be prepared so as to be without any knot. Beginning the cord around ~~the~~ ~~hips~~, it one should knot it exactly on the hip.

The strip of cloth should be worn through the cord
three part of it being pendent. 386

15- 16

Kartaryam suklastram vā kāṣāyam vā Bhaveddrīḍham |
sandhyām kṛtā punardhyāyet - puṣpahasto graham guroh ||
vidhivannamya tam pāscāt - pāthedvā śrīmūyādapi |
sivāstramathānyam vā sāmānyam sevaram ca yat ||

One should wear, according to his stage, either a pure white garment or reddish loin cloth in a fitting manner. After finishing his sandhya worship, ~~and~~ he should meditate for some time. Then taking flowers in his hands he should go to his preceptor's house. There, having prostrated before the preceptor as enjoined in the scriptures he should study or listen to the Sivagamas or other common scriptures dealing with the nature of Lord Siva.

yogapitham guroh kāryam daingyam ~~sad~~ trimśadangulam
 caturangula visternam pativallī-vicititam ॥
 hastamātobhaya dānakam krtvā tadgatakonayoh ।
 śārikhatraya krtatopamī bāhyepadmatrayāttalam ॥
 gurunā va guroh kāryam caturimśad-tadangulam
 yogapitham yathā pūrwanī tat-sadarigularishtram ॥

The preceptor's yogapitha (pedestal) should be thirty-six angulas in length and four angulas in breadth. It should have been decorated with variegated figures of leaves and creepers. On the ^{Both} sides of the pedestal, for about a length of hasta, it should have been marked with proper symbols and likewise its corners also should have been beautifully engraved. The outer surface of the pedestal should have been majestically adorned with ^{three} the figures of ~~the~~ conch-shell and lotuses. Or the yogapitha of the preceptor can be made as having of greater size also, its length being forty-four angulas and breadth being six angulas. Even in such construction, the pedestal should be decorated as prescribed before.

whenever doubt arises, he should raise it with all perseverance. Obstruction in the form of doubt during the course of the preceptor's instructions is ~~never~~ not prohibited. But it should be exposed only on obtaining the permission of the preceptor. ~~At the end of his~~ After finishing the study, the disciple, relaxing himself for a while, should salute his preceptor and supplicate to him begging his forgiveness.

24-25

Uthāyuktam ca sañcintya madhyāhna samayottaram ।
svasaktya srnuyādvaśpi cintayetvā paltet tada ॥
jñātā - trithamasau prājñat - prājñamekām ghatendūḥ ।
trityasavānam krtvā namaskṛtya guruṁ śivam ॥

After ~~the noon-time~~, ~~falling~~ Leaving the preceptor's house, after the noon-time, the disciple should ruminate on those instructions put forth by the preceptor; depending on his mental vigour, he can listen to, or ponder over, or study the scriptural injunctions and truths. An intelligent disciple ~~can~~ acquires one part of the knowledge of the preceptor by knowing the procedure of scriptural studies and abiding by those rules. The disciple should do

the sandhya-worship for the third time (during the evening) and he should worship his preceptor and Lord Siva. 390

26 - 30

guruśvapet - yāgagrhe suddhe vāsyatā bhūtale ।
jātanāmī vestanāmī Kānyamī śiro mūḍamī na vestayet ॥
nākashphuta tathā kānyā kātakākhyā sīhavā sūkhā ॥
jānakākhyāssuṛtāssyuh kartavyāśca jataśubhā ॥
visamānāma bhogāngā na - pañcādi - saṅkhya ।
yathecchā kanakākhyādyāḥ kartavyāśastracoditāḥ ॥
vanya tattva kalājñāna - padasthānādi - bhedataḥ ।
kṣetram suvartitam kṛtvā tatsaptim mūḍhajena tu ॥
yathā sīnayopaghātā syāt - tathā sītyarthayataśtriha ।
upaghātā bhavetsthānāmī temā rakṣāprayatnataḥ ॥

The preceptor should sleep in the yāgagrha or in some other auspicious place. (Now I ~~address myself~~ ~~to~~ explain about the wearing of matted-hair). The preceptor ~~can~~ can wear the braided hair forming a coil on the top of his head. Those who are with shaven head should not wear the matted hair. There are various patterns in braiding the locks of hair (jata) which are beneficial and auspicious. Nākashphuta, kātaka, jānaka, (in no of circular form) - these are the varieties of jatas.

These kinds of jatas are formed by ^{partitioning} ₃₉₁
locks of hair into fifteen or thirteen, eleven, nine or five etc.
parts. There ^{are some more} ~~is another~~ kinds of jata known as kanaka, etc
which may be formed according to one's desire but
in a manner set forth in the scriptures. The locks of hair
may be divided ^{even} into fifty or thirty-six or thirty-eight or
twenty-eight or eighty-one or fourteen parts according to
one's own convenience. Staying in a sacred place
one should wear jata by yoking the locks of hair with
It is enjoined in this scripture that
one another, if a person who wears jata, by some way or
other violate the rules and get debased because of bad
conducts etc, then the auspicious jata will become
bereft of its divinity and serenity. Even the sacred place
where he stays becomes defiled. Therefore he should,
by all means, be protective of its serenity.

31 - 35

prātassanigṛhya gantavyamī Bhasmakaupinadandakam ।
Bhasmādhārāḥ prakantaryā dīḍhā-mrd-ghatikāśubhāḥ ।
tasyāhyāyāmatāḥ kāryas-sūtrāḥ kṣetrāngulorochrayāḥ ।
caturangala visternāmī madhye tatsaṅgraham Bhavet ॥

kuryad alabukām vāpi sōdaśārdhāngulāni pari । 392
 suvttamī nālikerāgrami tatkāyamī caturangalam ॥
 dasāngulaparīnahamī yavakamī vā tathā bhavet ।
 tathā grīvā sada kāryā paritascaturangula ॥
 kamisṭhikāparīnahas - tatbandho dvādaśāngulam ।
 jātarūpamukhamī slīstamī khyāto bhasmāśrayo mayā ॥

Early in the morning, one should come out of his residence, having taken with him bhasma (vibhuti), kaupīna and danda. Proper caskets should be made for the purpose of placing bhasma. They can be made of clay. A small earthen casket should be made so as to be strong and shining. The casket may be ~~14 long~~, ¹⁴ fourteen angulas in length, fourteen angulas in height and four angulas in breadth. A small pedestal (support) is to be attached at its centre. Gr., the bhasma-sambuta may be made even with alabuk, its height being equal to eight angulas. Its top-most surface must be ~~so~~ in a well-formed circular shape comparable to the tip of a cocoa-nut fruit. This top surface should be ~~so~~ four angulas in height. Its thickness may be equal to ~~the~~ ten angular ~~and~~ or ten yavakas. Its neck-part should be made

around the casket, its height being four angulas. 393
 In order to avoid breakages, a strip should be fitted around the top, its thickness being equal to that of a little finger. Its upper surface, with an extent of twelve angulas should be formed elegantly and ~~congratulate~~ ^{conjugated} to the casket. Thus ~~on~~ account \rightarrow the construction of Bhasma-samputa was vividly explained to you.

36 - 38(a)

na deva sannidhau marge svāgni-guru sannidhau :
 uddhūlamāni prakartavyam nacāsuddhe mahī tale ||
 uddhūlyavāni gṛhami gacche chraṇādhyayanākulah |
 sytva śāntyātharā pāscat- bhojanārtham tāpasvinā
 Bhikṣātanāni prakartavyam tadguror yadi sammataṁ

Besmearing of Bhasma should not be done ^{neither} in the vicinity of Lord Siva (i.e. Sivalinga), nor in a path-way, nor in the vicinity of sacrificial fire and ^{to} preceptor. It should not be done even in a desecrated place. Having besmeared himself with Bhasma according to the prescribed rules, he should go to the preceptor's house

his mind deeply engrossed in śravana and adhyayana-

Having listened to ~~or having~~^{or} recited the holy scriptures,
on the permission of his preceptor
, he should proceed to wander for alms to be
utilised as food for the ascetics.

38(8) - 41

anadhyāyeshu savesu nityakarmādhiko Bhavet ॥
evam dine dine vṛttistaduryākhyātāmī mayā tava
guru-preksanayukto vā japa-arcanaato sūpi vā ॥
guru-preksanayuktena dhanājananato Bhavet ।
evam kalatrākhyātāsastātadvayorapi ॥
sastāmicchati vā śrotum pūjāhino yathā Bhavet ।
tato vāgīśvarūmīstvā tēna sāsthāvadharanam ॥
(iti sūmat- Kiranākhye mahatantre caryapāde
Samayacāra vidhih prathamah patalah)

During the days which are unfit for the study of holy
scriptures, the daily duties become supererogatory.
Thus the important ^{courses of conduct} ~~observances~~ to be ^{observed} ~~daily followed~~ daily,
are explained to you by me. These are to be observed
according to the directions of his preceptor and ^{eagerly engaged} ~~along~~
ⁱⁿ ~~with~~ japa and arcana. On the direction of his

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engaging himself in earning wealth, he can observe these ~~conduct~~ courses. Thus the rules regarding the customary observances to be followed by ^() ~~Samayī~~ and ^() ~~putraka~~ are declared to you ~~as~~^{to} ~~not~~. These rules are applicable for all times (past, present and future) and these are told to you as explained in the scriptures. ~~When~~ ^{Since} ~~Samayī or~~ ~~putraka because~~ is not in a position to do the worship of Sivalinga, if he is very much intent on hearing the instructions of the scriptures he should worship Vagīswarī. With the grace of Vagīswarī he becomes fit for ~~and~~ the study of holy scriptures.

(This is the chapter on the rules of daily observances the first of the Canya-section of the Kiranagama mahātantra)

ATHA SARASVATI PUJĀ VIDHIH

396

(Then, the chapter on the worship of ~~Sarasvati~~ Sarasvati)

Ganudah -

vāgīśvarū pūjanam deva coditam noditam trayaḥ ।
tasyā dhyānam pūnam mudrām mantrasiddhim vadasi me ॥

Ganuda -

O, Lord, the worship of Vāgīśvarī (Sarasvati) was pointed out earlier ~~but~~ but it was not elaborately told by you. Now kindly explain to me about dhyāna, mandala, mudra, and mantra pertaining to the Goddess Sarasvati.

2-4(a)

Bhagavan -

pūjā vāgīśvarī deū mandale vaktra samijnake ।
trikare-hastamāthabjam madhyadesavirājite ॥
kāryam dvāradhvayānabdhām kāñcīpāśānkitam pūnam ।
os̄thām ratrena rājāś kartaryam caranau tathā ॥
śuklam padmamukham tadvadbhāhye satvrajoyutam ।

The Lord said -

The worship of Vāgīśvarī (śaṇṭrī) devī is to be performed in a particular design (motif) called vākṭā mandala. A square should be drawn, each side being three hastas in length and its middle portion being replete with lotus-design (usually, eight-petalled lotus). The two entrances (dvaraś) of the square (one, ~~one~~ in the south and another in the north) should be ~~more~~ designed and two diagonals are to be drawn ~~in such a way as to appear like beautiful ears.~~ The lips-design should be formed with ~~powder~~ gem-powder and likewise two feet with the same substance. The lotus-face of the goddess is to be formed in white colour. All other space should be coloured with ~~and~~ white and red powder.

* A picture of the mandala

48 - 6

kṛtā paścānyaset-pūtham prasādena sabindunā ॥
 ṣaṇṭrī namaskṛtā mūrtim śrimurdhurato yajet ।
 āramisāntyavisangam ca pañcāngam syāt-sabindukam ॥
 sadakṣarena kartavyā yatkriyā sā vāhanādikā ।
 vidikṣevangāni samiyujya dikkṣvastram sanniyojayet ॥

(Having drawn the particular mandala in this manner)
 the aspirant should contemplate ^() pīṭhaśakti (\bar{a} dhāraśakti) at the centre of the mandala accompanied with mulamantra adorned with bindu. Then contemplate on the figure of Vagisvara and transmit the power on the pitah accompanied with the Pramsa mantras. Five angamantras are to be formed beginning with the first long svana and ending with visarga. All these mantras are in combination with bindu. As regard to the rituals, all the activities like invocation (\bar{a} vāhana) are to be done with mulamantra formed of six syllables. Four angamantras are to be ideated in the four quarters and the fifth one, namely astra-mantra, is to be contemplated around all directions.

7 - 8

gandhabuspādinaś bhyançya tato mudrām pīḍdarsayet,
 dvau hastau sanihatau krtvā parasparaniyojitau ||
 angusthāvuccritau lagnum tathā s dhaḥ kanyasūdrayam,
 krtvā vēram prasṛta pīyevam mudheyam jvalinī mata ||

dhyāyeccatubhujāṁ śuklāṁ - aksaśūtrakarāṁ śubhāṁ ।

pustakābhya-hastāṁ ca varadāṁ locanistribhīḥ ॥

Vagīsvarī should be meditated upon as of having four arms, white complexion, four benificial hands each one holding aksa-sūtrā, scripture, abhaya mudra and varada mudra and as of having three eyes.

10-12, (a)

juhuyāt-pāyasaṁ sājyam gulakhandayutāṁstilāṁ ।

kṛṣṇān gugguluṁatrāṁ vā sahaśrami śatameva vā ॥

Putrā chaikyam punahkrtrā labdhvā sujñām japeṭ punah ।

dvādaśāiva sahaśrāni samidhīnnyavurksajaiḥ ॥

Putrā snte varadā svājyam pūjaya jāyate tada ।

As regard to Romakriyā, the aspirant should offer oblations like pāyasa, ājya, black sesamum seeds mixed with pieces of molasses, each piece being as much as guggulu. This may be done thousand or hundred times. As explained before, at the end of Romakriyā, the aspirant should do ektikarana. Then, obtaining the graceful permission of the devata (mentally) he should do japa, reciting the particular mantra twelve thousand times. On the completion

of japa (i.e completion of 10,000 japas) he should do it 400
Roma using the jaggots got from asvattha tree. At
the end of this Romakriya, the deity becomes pleased
enough to grant boons.

10ft - 16½

śivasya daksine bhāge śatam japtvā dīne dīne ॥
pūjāntes sya bhāven medhā dhyāyatāḥ pratyahām sādā ।
udgirantūm Śusabdaughām dhyāyet - ātmamūrchām parām ॥
pratyahām jalapānādā śatam japtvā gṛstām tathā ।
navanītavacoyogo grāhane śālisamijñāke ॥
Bhāvedayam vidhim kuwan samiyukta guruvad bhr̄īśam ।
vāgīśī pūjanam khyātam sarvakāmartha sādhanam ॥
nā 55 khyeyam kascittākṣya jñātvā Bhaktim punaryathā ।
yathecchati tathā siddhimultamāmī khecarādikām ॥
tadā bīkṣātanam kītrā japtavyā sādhakena tu ।

Citi śūmat-kiranākhye mahātānthe caryāpāde sarasvatī pūjā vidhi dūtiyah pāṭalā.
Sādhaka who is entitled to do sivalinga pūjā^{upm}
should do the japa of sādhyamantra pertaining to
Vāgīśvari, meditating ^{upon} her and invoking on the
southern ~~petal~~ petal of padmāsana. The recitation may
be done hundred times. Because of his daily worship

performed in the prescribed manner, the aspirant becomes endowed with supreme knowledge. The sadhaka 401
can even meditate on the deity as if it is directly facing himself and pouring ~~forth~~ ^{the} streams of auspicious words. He may do japa hundred times daily, ~~placing in~~ or touching the water or ghee ~~for~~ with the ring-finger (anāmika). On taking this enchanted and consecrated water or ghee the aspirant would be favoured with word-power. During the time of lunar eclipse he can do this process using the clarified butter. The aspirant becomes exceedingly powerful like the preceptor by performing the worship of Vāgisvarī following the rules enjoined here.

Thus the worship of Vāgisvarī which is efficacious in accomplishing the desired fruits is told to you. Since this is a sacred vidyā, it should not be told to anyone. Only on ascertaining one's intense devotion and diligence it may be divulged to him. Through the worship of Vāgisvari in this manner one can achieve the greatest accomplishments such as aerial flight etc. After finishing the daily worship, the sadhaka should go round for alms and then should do japa.

ATHA BIKSĀTANA-VIDHIH

402

(Then, the chapter on the ~~rules~~^{procedure} of going
about for alms)

Garudah :

Biksātanam traya deva sūcitarū noditam mama !
Katham vā kutra vā grāhyam vadāndhaka-nibarhana !!

Ganuda

O, Lord, ! Annihilator of ~~the~~ Andhakāsura !

The (As one of the ritualistic conducts of a celebut) the
activity of going out for alms was hinted at earlier. But
it was not explained to me vividly. How and whence
should one receive alms? Kindly explain to me.

Bhagavān -

लिक्षपात्रमि तदासव्यामि ताम्रमि वा कमिश्यालभाजम् ।
 तदास्तांगुलागर्भमि स्यात् द्वादशांगुलामुच्च्रितम् ॥
 हृदा प्रक्षाल्य त्रयेन दण्डमि ग्रह्यास्त्रं त्र्यासम्मितम् ।
 स्थाउल्यादानिगुष्ठावादवेत्तमि दासद्वादशापावकम् ॥
 दण्डेऽस्त्रमि हृदयमि पृथे न्याया यायाच्छिरामि ग्रन्थान् ॥
 महास्त्रमि वा गणामि गान्मि वागिस्मि वा स्मृतमि जपेत् ॥

The Lord said :

The vessel meant for receiving alms should inevitably have been made of copper or brass or any other metal; its interior space should be about 8 angulas and its height by about 12 angulas. Having sprinkled (the consecrated water) on it ~~with~~ ^{with} Pradyaya mantra, He should take a ~~some~~ ratna staff which should be more or less equal to his own height and with a thickness of one angula, having 10 or 12 joints through its whole length. Having done the nyāsa of astra mantra on the staff and hṛdaya mantra on the vessel, He should set out for alms, reciting hymns on Lord Śiva, ~~the~~ or let him recite the great astra mantra, or the mantras belonging pertaining to Ganeśvara, or Gaurī, or Vagīśvari or Mṛtyunjaya

caturvarnyamatedbhikṣāmītyaktra varṇāntarān gṛhān ।
 tatkāle na neometkiñcāt - kuryāt ~~na~~ sṭhiva na kutsite ॥
 pāṭhāt pūrṇapūrṇāt bhikṣāmī bhūgatāmī yadvivājayet ।
 sṭhātāryam nacirām kālām niṛttāu na niṛttanām ॥
 kārtāryam brāhmaṇām tākṣya mānādbhikṣātānam varam ।
 bhāraṇyāpātene yattāvadbhikṣā sā ~~s~~ minnigadyate ॥

Excluding the houses belonging to the lowest caste
 (apart from the principal four castes), one may ^{receive} ~~get~~ alms
 from the people of four castes. When he is setting out
 for alms, let him not salute anyone; let him not
 spit ~~on~~ the ground; ^{and} let him not do any
 contemptible acts. Let him abandon the materials (got as alms)
 which have fallen down from the vessel or those strewn
 over the ground. Let him not stand before a house for a
 long time. On being called back, let him not turn
 and come back when he is on his wandering.

O, Garuda! One should go about for alms on each day,
 observing strict silence. It is proclaimed in the
 scriptures that that which comes down to into the vessel
 of its own accord without begging for, can be ~~not~~
 accepted as alms.

Kanalbhikṣāś tharā kāryā bahudaiwasikā na vā ।
 tadā pākassvayam kāryastriya vā śuddhayā yadi ॥
 bīkṣāmānīya tāmera sthāpya sthāne site same ।
 prakṣālyā hasta pādādi pūrvavaccā ss carīgat punah ॥
 Hydā samproksya tām dadyācchivaya gurave punah ।
 Bhajanam tu tataḥ kāryam tryaksareṇālīmantritam ॥
 tenāmytami - bhavatyāsu tadbhuktvi mytyujidhavet ।
 maunamāsthāya Bhaktavyam nacātyantāvirodhakṛt ॥
 vidhānenā jape dyastu devam mytyuharam param ।
 saurasangavini muktah paramāyuravāpnuyāt ॥
 (iti srimat- Kīrtanākhye mahatantre caryāpāde Bhīkṣātana vidhi-
 trityāḥ pataleḥ)

If not in this manner, one can undertake
 what is known as ^{XL} kānalbhikṣā. Nothing can be
 accepted from bahudaiwasika. The alms can be
 washed by himself or by women who have ^{been} initiated
 or consecrated. Having collected alms and placing it
 on a pure and even ground, and having purified
 his hands and legs, he should do ācamana in a
 manner as explained before. Sprinkling over the alms
 with hydāya mantra, he should offer it to the Lord

and then to the preceptor. Then consecrating it with Mrtyunjaya mantra, let him ~~so~~ make away with the alms. ~~through~~^{By} the consecration ~~will~~ done with the mantra of Mrtyunjaya, the food becomes ~~so~~ possessed of the quality of nectar. By consuming the consecrated meal he emerges ~~into~~^{himself out} as a conqueror of the God of death. Without entertaining any ill-feeling like enmity, anger etc., and observing strict silence, he should take the meals. He who does the incantation of mantra pertaining to Lord Mrtyunjaya according to the scriptural injunctions, he getting himself disentangled from all kinds of hindrances and fettering factors attains everlasting longevity.

(This is the chapter on the procedure of going about for alms, the third of the caryāpāda of the Kīraṇāgama mahātantra)

ATHA MRTYUÑJAYA PUJĀ VIDHIH

Then, the rules on the worship of Lord
Mrtyuñjaya.

garudah

mrtyuñjayastrayet deva sūcito nodito mama |
tasya mudrām pūrṇam dhyānam rōmantrādikam vada ||

garuda -

O, Lord, the worship of Lord Mrtyuñjaya was indicated earlier. But it has not been elaborately told to me. Kindly explain to me about the mudra, mandala, dhyāna, rōma, mantra etc. pertaining to Lord Mrtyuñjaya.

Bhagavan -

devo yo martyujit pūjyo mantrape kalāśāhvaye !
 keetam konaśitam sūtram kūtā tatiptivato nayet ||
 tadantaram tribhāgāni syat - tadbhramo bhāgato bhavet |
 pāscimāsyami tada kāyamī sawam tacchvetavarnakam ||
 pīthābjam kāyasiddhyān - mūrtino janghaya bhavet |
 madhye nivesayet kūtāmī triyakṣarānta - japausadham ||

The Lord said :

Lord Mṛtyunjaya is to be worshipped in a mandala known as Kalāśā. For the construction of such a mandala, first one should make the flour-soaked cord to fall down diagonally and draw a square enclosure. Then taking the three-fourth of the cord and revolving it he should construct a circular figure inside the square. An entrance is to be marked along the western line of the square. The whole area of the square is to be coloured with white powder. For the purpose of accomplishing the desired end, a pedestal is to be ~~formed~~^{marked} in the form of lotus. The Lord is to be conceived of as having a definite figure. Exactly at its ~~as~~ the centre of mandala, He should do the nyāsa of kūtakṣara^() associated with the three-syllabled mantra. This particular mantrā is to be recited as japa and for the preparation of herbal medici-

arīgānām brahmaṇām so snte vāusadantam niyojayet ।
 vidikṣvāngāni samiyujya dīkṣvastramī yojayet punah ॥
 kuryajjapamī sahasramī tē homastaduvalbhavediha ।
 jahuyat- kṣetrāduvājyamī madhuyuktamī punarnavam ॥
 pāyasaṁ kṣīra uṅkasya samit prādeśa samimitā ।

The last syllables of brahma mantras and arīga mantras are to be combined with 'vāusat'; four arīgas are to be worshipped in the intermediate directions and astra is to be worshipped around all the directions. Japa and homas are to be done 1000 times. For making oblations, milk, dūrva, ghee, fresh honey, pāyasa etc. are to be used. For the purpose of homan, faggots should have been got from the glomerous trees like nyagrodha, udumbra, aśvattha, madhūka etc., their length being equal to prādeśa.

dhyānam tasya sitam kāyamī śītasparśam catubhujam ॥
 kapālaśūlavaradāmī sicyamānam sudhālavaiah ॥
 & karbūrakṣodadigdhānigamī sitapuspamī sitāmbaram ॥

One should meditate on Lord Mrtyunjaya
 as having white complexion, endowed with coolness,
 four arms holding skull, trident, gesture of boom-giving
 and of protection, small drops of nectar scattered over
 his divine body. His limbs smeared with the powder of
 (crude) camphor, adorned with white flower and
 apparelled with white garment.

dhyāyedevam param sūdham mudrām tasya pradarsayet ।
 vāma hastādala yojya daksinasya karasya tu ॥
 musti bandhanagandāñca takrtvā kalasākṛti ।
 kalasākhyeyamākhyātā tatsaikāstasātami bhavet ॥

Having meditated upon the Lord who shines forth in all purity, the aspirant should gesticulate ^{the} mudra [⊗] pertaining to him. Placing the right palm on the left palm and clutching the fist, the fingers are to be stretched out so as to present a form of kalasa. This mudra is known as kalasa mudra. Then libations are to be offered 108 times.

⊗ A Diagram

pūṇām mr̥tyuharam dhyātvā yojayet- pratyaham narah ।
 ārogyam puṣṭimaisvaryam vṛddhistasyā ss yuso bhavet ॥
 aṣadhami yāgapūrṇam vā kṛtvā tatsyādhasāyanam ।
 pathenmr̥tyunījayaṁ sāstram - anadhyāya vivarjanāt ॥
 evam tarkṣya samākhyāto mr̥tyuṇogaḥaro harah ॥
 Cili sūmet- Kiranachye mehatantre caryāpāde
 mr̥tyunījaya pūjāvidhiśatvataḥ pātalah)

Then contemplating on Mr̥tyunījaya, pūṇāhuti is to be offered. Then the worship of the Lord should be repeated daily. He who does the worship of Lord Mr̥tyunījaya is blessed with healthy life, prosperity, growth of wealth, longevity etc. Preceded by this kind of yāga (worship), the aspirant should prepare a special kind of elixir (herbal medicament) of using medicinal herbs. Besides this ^{daily}, he should study the Scriptures in which the prowess and power of Lord Mr̥tyunījaya are enshrined and expounded, leaving those inauspicious days. G. Yamada ! the worship of Lord Mr̥tyunījaya has thus been explained to you.

(This is the chapter on the worship of Lord Mr̥tyunījaya, the fifth of the Caryāpāda of the Kiranāgama Mahātantra.)

(Then the chapter on the intermission of the study of holy ~~Sa~~ Scriptures)

Garudah -

anadhyayastriyā deva sūcito nodito mama !
kesuvāśdhyayanam kāyamī kesuvāśkassa nesyatē "

Garuda -

O, Lord, ~~you~~ inauspicious days in which the study of scriptures should not be undertaken were indicated earlier. But they have not been mentioned in detailed ~~way~~. In which days the study of the holy scriptures should be undertaken? And in which days the study of the scriptures is prohibited?

Bhagavān -

pūrṇā niktaśtāmī pūtā catuṛthī pratipadca yā ।
 tīrthivetāsu kārtavye sravāñadhayane na hi ॥
 vyatipāte ca sāṅkrāntau tīrthavṛṣyastakāsu ca ।
 sandhyāvāsañinirghose vahnivedāhe disāmapi ॥
 akarmāt-tapase siddhe mṛte mahati rājani ।
 tāra-kolkanipāte ca dhūmeketuḥ pradarśane ॥

Full-moon days, the 9th and the 14th days of lunar fortnights, the 8th day of the first lunar fortnight and likewise the 4th day and the first day of the lunar fortnights - These days not fit for the study of Holy Scriptures. Likewise, the vyatipāta yoga, sāṅkrānti, the 7th, 8th and the 9th days of the second lunar fortnight (kṛṣṇapakṣa). The time during which morning, noon and evening prayers are done (sandhya), the time during which loud noise of thunder occurs, during the time of fire-accident in some direction, when an ascetic attains the final beatitude and when the ruler of a country dies, when a star or meteor falls down (and when a comet (dhūmeketu) is seen in the sky - the study of Holy Scriptures is to be avoided.

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nīhāre s ticalē vāyav talhās kāla pravarsane ।
 kīkalasākhumandukamārjāre cāntare kīte ॥
 anadhyāyo bhavetsarve tirātram dānapūjane ।
 candhārkagrahane tadvat-talha caithotsarve khaga ॥

On the ~~day~~ occurrence of heavy fog or of tremulous whirlings of forcible wind, ^{during} untimely occurrence of heavy down pour of rain. whenever a lizard, ~~or~~ chameleon, ~~or~~ bandicoot, frog, cat and such ~~#~~ other ~~bein~~ creatures intrude between the preceptor and disciple — the study of the holy scriptures is to be avoided. During the time of lunar and solar eclipses, and during the time of great festivals like Caithotsava etc the study of the scriptures is to avoided for three ~~day~~ continuous days, engaging himself in offering gifts and performing worship.

anyespi kṣemikāḥ proktastacchīrūṣva samāhitah ।
 tapasijana sammarde gogajāśvaprad
^{mardane}~~same~~ ॥
 mṛta tūyadhvanau yuddhe samīpe śūprarodane ।
 dṛṣṭe nr̥pe tathākrūre kālikānāñca darsane ॥
 sudūrāgate mitre dṛṣṭe snyasmimisca bāndhave ।
 kṣemikākhye viddhānyāhuh kāya vṛttāntarāntatash ॥
 anadhyāyo bhavet pañcarātrami pūta prorohanam ।
 anadhyāyo s khilo jñeyas codyassvārthān ca nādibhīḥ ॥
 Citi sūmat kiranakhye mahātantri caryāpade
 anadhyāvaraṇih pañcamah batalah)

There are other circumstances occurring as momentary intermission for the study of the Scriptures. O, Garuda! now listen to these momentary interruptions, with concentrated mind. When the ascetics assemble together in a place, when an elephant or a horse dies, when the drums blare forth for the sake of a dead person, when the trumpets sound aloud on account of war, when the crying noise of a woman is heard in the near surrounding place, when one happens to have a vision of a king or a cruel person or other persons like artisans etc., when friends or some other close relatives arrive home from distant

country or place and during similar occasions, the study of the Scriptures is to be postponed for a short period. During the time of purificatory festival (pañitotsava) one should avoid the study for five continuous days. On all these days which are unfit for the study of the Scriptures, one should diligently engage himself in devotional activities like anmartha pūja etc.

(This is the chapter on the intermission of the study of the Scriptures, the fifth of the Cāṇḍapāda of the Kṛṣṇāgama mahātantra).

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This festival is to be done according to the scriptural injunctions and agreeably to the patron's desire. All the activities concerned with this festival are to be dispensed with by ~~the~~^a qualified preceptor endowed with auspicious etiquette.

(This is the chapter on the investiture of sacred thread
the sixth of the caryāpāda of the Kriṇāgama mahātattva.)

This page should be placed after
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(Then the chapter on the investiture of
sacred thread)

Garudah -

pañitrohanam deva sūcitanī noditamī mama !

kimarthaṁ vā kālthamī kāryamī kadaṁ vā vada ūnikara !!

Garuda -

O, Lord, investiture of garland made of threads
for the sake of purification was indicated earlier. But it
has not been explained with details. For what purpose
and in which manner and under what circumstances
the ~~sacred thread~~ ^{are} ~~is~~ garland [^] sacred threads are offered
to the deities ? Kindly explain to me about those matters .

catrāṇo vānsikā māśā Bhavayenniyamāt-khaga ।

niyamopakriyāngatvāt-kānyam - doṣo snyathā Bhavet ॥

māngalopō Bhavennātha lopasyāpi bibemyaham ।

lopakāntā tramevesa tathā kuru gatainasmam ॥

eram vijñāpya devese Kānyamālopanam punah ।

The Lord said -

~~The festival of purification occurs in four ways - yearly, monthly, obligatorily and as a part of daily worship.~~

There arise defects and violations in the activities concerned with a temple. These aberrations took place primarily in four ways - defects in yearly functions, defects in monthly functions, ~~daily~~ defects in ^{daily} obligatory functions and ~~defects in~~ defects in ^{the} functions and in ^{the} functions that are allied to the main functions. So many defects take place in other ways also. As an expiatory rite for these aberrations, the purificatory function takes place. " O, Lord, violation of the established rules has, somehow, taken place. Because of this transgression I fear very much. (Since You are the Internal Absolute Ruler), violation has been committed by me as directed by you. In the same way, may I be kindly & be directed by You to do this ~~potent~~ purificatory festival in order to make the sacred place bereft of evil consequences arising out of violations." Thus supplicating to the Lord, the preceptor should garland the icons with the sacred thread.

āśādhe śrāvane vāśpi yathā sambhavato bhavet ॥
 śuklapakṣe ca saptamīyāmī trīyatīśyāmītāśpi vā ।
 pūjāmī kṛtā tālīśasya sivamāmantrya taddīne ॥
 prātaśvāmī pūjāyemīśa sannidhībhava śāṅkara ।
 evamāmantrya tatprātah kuryātasya paritrakam ॥

The proper time for paritrotsava is either the month of āśādha or śrāvana or ^a other suitable month which is to be decided according to the circumstance. On the 7th day or the 13th day of bright lunar fortnight, having completed the daily ^{Siva} ~~script~~ worship of ~~the~~, the preceptor should invoke and appeal to the Lord : " O, God ! Sankara now I proceed (with your grace) to worship You in the early morning. Kindly bless us with your divine presence. " Thus supplicating to the Lord, the preceptor should offer the sacred threads to the Lord on that morning.

pūtām tatra pūrā grāhyam kṛtam taddvijakanyayā ।
 alābhāt tadyathā lābhām grāhitvā tatprakalpayet ॥
 triśūhami yatsakutkṛtvā trigunām trigunīkṛtam ।
 tena sutiṇā sandhāya tasya jñātvā prakalpayet ॥
 ārabhya dasā tān sūtiām dasahāni kramena tu ।
 kramājyesthādi linganām navaṇāmapi tadbhavet ॥

He should take the sacred threads ~~spun~~ spun by the
 virgins belonging to the caste of dvija (initiated people).
 If this kind of pavitra is not available, he should take the
 available thread and make it fit for investiture by
 consecratory activity like prosana etc. Pavitra is to
 be prepared by twisting the three threads into one ~~con~~ cord
 and knitting three such cords into one. Pavitra-garland is
 to be made in this way, knowing the nature of icons and
 the varieties of pavitras. To begin with, the preceptor should
 take 10 pavitra-cords and making 10 knots in
 each pavitra, he should offer them to Sivalingas
 which are of nine kinds like jyesthalinga etc.

yāvattat sūtra saptissyāt - phavedgranthigāna stathā ।
 sodasāngulakam kāryam lingadaivighyamathā sibi vā ॥
 astāngulam tadarsham vā yathā lābhāmī vikalpayet ।
 śobhamārtham lāmbanam kāryam yathā śopha tathā phavet ॥
 gowocana kṛtāssava granthayo dhatu śobhitāḥ ।

The number of knots should be as many as the number of threads which constitute the pavitra. The length of pavitra may be 16 angulas or it may be equal to the height of sivalinga (which is to be garlanded); if not, its length may be 8 angulas or 4 angulas. He can make the pavitra even according to the materials available. The pavitras should be offered and made to hang down so as to enliven and heighten the splendid and beautiful appearance of the idol. Pavitras are to be smeared with gowocana (yellow ointment) and all the knots should have been anointed with red-colour mineral (dhātu) like sindhura etc.

garbhagehasthito deve gandhadhūpasragādibhīḥ ॥
 baksyairnānāvidhaissnigdhaibhīḥ pūjyo mūlaphalādibhīḥ ।
 mṛdphasmadantakāṣṭhanīca datrā deve paritvakam ॥
 paścādanyadine kāryam sarasūtravivarjitaṁ ।
 adhvīsaḥpi tatkāryam dūtiyaghni vīsesataḥ ॥

The image of Sivalinga which is installed in the sanctum sanctorum, should be worshipped with ~~recess~~
 necessary paraphernalia like gandha, flowers etc.
 The preceptor should offer garlands, varieties of vrituals,
 glistening with oil, bulbous roots, fruits etc. After
 offering clay (for purification), bhrama, sticks to
 be used as tooth-brush etc., the preceptor should offer
 paritra. The removal of paritra is to be done on
 the ~~2~~ next day. Investiture of the sacred thread may be
 done during the time of adhvīsa but preferably
 it may be done in a specific way during the second day.

mydbhasma dantakāṣṭhañca pāntram dāpayet-kramāt ।
 hṛīmantraṇātha gāyatrī sāntīrī ca śivena ca ॥
 vīsesa bhujanam kāryam phakṣyajyaiśca svāsaktih ।
 Sarvesāmeva devānām trimisatsūtrakūṭam bhavet ॥

Clay, Bhasma, tooth-sticks, pantras — all these are to be offered in the order of mention with Hṛdaya mantra, gayatri mantra, sautri mantra and Śiva mantra respectively. The patron, who instigates and makes arrangements for pāntrotsava, should feed the devotees with special kinds of foods, eatables, ghee etc., depending on his ability and wealth. For all deities, pantras made of 30 threads is best suited.

avadhīm kārtikam kṛtva navamī sukla eva tu ।
 pakṣamekam dasāhami vā pañcarātramathāśpi vā ॥
 na gantavyam tu tatsthānat - yāvaccāiva pavitrakam ।
 pavitram sthāpayettāvat - avadhīnyāvadāgatah ॥
 sthāpayet pañcarātram vā trītrāmi nātramerā vā ।
 tathāpi bhajanam dānam visesat - kāntidam bhavet ॥
 sāstroditam yathēchātah kāntavyam yatpavitrakam ।
 evam pavitrakam kāryam śivācārayutairnaraibh ॥
 c iti śrimat - kirana khye mohatantre caryāpade
 pavitra uḍhisestah patalah)

The upper limit for pavitrotsava is the 9th day of the bright lunar fortnight occurring in the month of Kartika. This festival may ~~be done for~~^{last long for} 15 days or 10 days or even 5 days. Nobody should go out of the city or village (where pavitrotsava takes place) until the festival gets consummated. (Both internal and external) purity is to be maintained upto the arrival of the final stage of pavitrotsava. At least, it is to be maintained for 5 or 3 days or for one day. During these days, feeding of devotees, ~~and~~ exuberant offerings of gifts in an exalted manner would effect lustre and auspiciousness to the sacred pla

(Then the chapter on the proper etiquette of
Sivacarya)

garudah

sivacārasamāyuktairvidhih kāryastiyoditah ।
ācāryah kīdrasastesām vīsesam vada śāṅkara ॥

garuda -

O, Lord! it was told by you that all the diurnal activities are to be carried out by those qualified persons ~~associated with~~ edified with auspicious conducts and observances. Of what nature is an ācārya? What are O, Lord Śāṅkara! What are their specific conducts? Kindly explain to me about these matters.

Bhagavan -

astamyañca catudasiyam paksayorulkhayorapi ।
 visesat pujanam krtvā kartaryam nartalhojanam ॥
 ekabhuktam dinante vā kāryam punyadineswapi ।
 tapasivjanavatsalyam tadbhutiparihaksanam ॥
 sarvalhutesu kārunyaam kāryam satyamacāpalam ।
 anytami gurudevartham na dosaya prakalpate ॥
 adandena sahayena kartarya natana kriya

The Lord said :

On the 8th and 14th days of bright and dark
 lunar fortnights, the ācārya should worship Lord Siva
 with intense care and abundant materials. He should
 take a meal only once in the night of these particular days ;
 or, he can take it during the last quarter of the day-time.
 On other auspicious days also, He should observe to these
 rules. A preceptor should evince loving affection
 towards ascetics and anchorites ; He should have
 ability to ward off fearness occurring to those high-souled
 sages. He should be kind towards all creatures ;
 strictly adhering to the path of truth and being devoid of fickleness in
 mind, He should not commit fraud or falsehood to his preceptor
 or to his chosen deity. He should be not be polluted by committing
 violations. He should not go out of his residence without taking
 with him a staff or any other accompaniment.

rudrāksakatakam dñayam rudrāksainvisamaindri^{dham}
 kanthe bāhuśikhayām ca dñayam samayinassadā ।
 subhamekam catuvaktram rudrāksami dñayita vā ॥
 sphatikam putrakasyoktam sādhake śāikhaghantikā ।
 hemarūpyamayī vā spī ghantikā desikasya tu ॥
 navasapta sarasi pañca trisarami desikasya tu ।

Apart from these rules pertaining to preceptors, there are some general rules with regard to the initiates. Those who belong to the group of samayī, should always) Rosaries and bracelet be made of rudrāksa beads endowed with specific features (as told in the Scriptures); they should be unhurt and strong. Rosaries are to be worn around knock, on arms, and tuft; or, they can wear bright rudrāksa which is with one face or 4 faces. Those who belong to the group of putraka should wear rosaries made of sphatika; sādhakas should wear what is known as śāikhā-ghantikā; the preceptor should wear the ghantika made of gold or silver. For a preceptor, the number of threads strings may be 9 or 7 or 5 or even 3.

trisūtram̄ triūrtam̄ kāyam̄ granthau kṛtā̄ trivest̄nam̄ ॥
 uparītam̄ bhavedevam̄ kṣatriyādi trayasya tu ।
 trisaram̄ dvisaram̄ ~~ca~~^a kāyamekasaram̄ kramat̄ ॥
 pūjādi kālamātrāntam̄ nordanvam̄ tēsām̄bhavediha ।
 kṣatriyādi trayasyoktam̄ mantranāmagānāvitam̄ ॥

The sacred thread (upavita) should consist of three cords
 each cord made of three strings ~~and~~ having and it is to be
 provided with a knot with threefold windings or twistings.
 This kind of upavita is best suited for brahmins. For other
 three castes like kṣatriya etc. the sacred thread should
 consist of ~~3~~^a ~~or~~ three cords, two cords and one cord
 respectively. They should wear the sacred thread only
 during the time of ritualistic worship. They should not wear it
 after the worship of deity is completed. The initiates belonging
 to the three castes beginning with kṣatriya are to given
 designated with mantra, nama and gana respectively.

mantrādīni sivasyāntam dūjānāmadhvagocare ।
 jatānām dhāranām bhasmalepanām brāhmaṇasya tu ॥
 tripundrakām śikhā caiva ~~ks~~ ksatriyādītrayasya tu ।
 tasmin Jane pradātaryam upāntam parasparam ॥

Dvijas are to be initiated into particular mantras in such a way that they should recite them upto the point of siva-tattva, associated with the complete range of asheras. Wearing of jata and besmearing of Bhrama are enjoined for brahmins; wearing of three-lined Bhrama and sikhā (tuft) are enjoined for other three castes like ksatriya etc. The investiture of sacred thread may be done for the initiates of a particular caste by the preceptor belonging to that particular caste or by the preceptor belonging to the caste superior to that particular caste.

naśūnyamastakam lingam drṣṭvā yāyat- kādācana
 pāthādīnāśrīya gantavyam namaskṛtya ca bhaktitah ॥
 anālham durbalam bhītam dungastham na parityajet ।
 gavāmūlthāpānam kāryam ◊ magnānām gardamādiṣu ॥
 vṛkhyeyo gurunā teṣām sivācāro yathāsthitaḥ ।
 samikṣepena sivācārah khyātisyrni gerupūrvakah ॥
 (iti śūmat- kīraṇākhye mahātantra cāyāpāde
 sivācāyācāravidhīsaptamah pātah)

The preceptor should instruct on the following rules and conduct to his disciples: "On seeing a linga whose top is without any leaf or flower, you should never go unmindful of Adoring it with leaf or flower, you should prostrate before the linga with ardent devotion. You should not disown any indigent and lonely person, weak person afflicted with difficult and fearness and those who are caught up in bad circumstances. You should ~~help~~^{raise up and protect} the cows plunged into mine

Knowing the well-behaved nature and etiquette of the disciple, the preceptor may expound the meanings meaning of the scriptures. Thus the modes of conduct concerned with preceptor and disciples have been stated to you briefly.

(This is the chapter on the rules of etiquette of ^a the precept
 the seventh of the cāyāpāda of the Kīraṇāgama mahātantra)

(Then, the chapter on the rules of the four stages of religious life and of preceptorship)

Garudah -

madhye varṇacatuṣkasya gurutram kasya tadvada!
sa ca praktaś tra nāddhāntē śivavat-sarvamocakah ॥
snusāmātroditā bandhūrūpananno yadā bhavet!
yadā teṣāṁ phaveddikṣā tadaḥshūḥ putrakādikam ॥
antyajāścōpasanno vā tadaḥ spr̄syah katham punah!
yadā tasya na dīrṣā syānna gurusarvamocakah ॥

Gauda -

O, Lord, among the people of four castes, to whom does the preceptorship belong? It is declared in the Scriptures that the preceptor, like Lord Śiva, is capable of accomplishing release for all kinds of beings. A preceptor does not get defiled on the approach of sāraṇī (daughter-in-law) or mother or other related persons. Besides, on getting initiation, they are being called by the names samayē, putraka or sādhaka. But how does there arise pollution on the approach of a person of low caste (antyaja). If it be said that since he is not an initiated one there arises pollution, then it is to be held that preceptor is not a redeemer of all beings.

Bhagavan -

caturvarnādirvarnānām - ācāryatvamihoditam ।
 Brāhmaṇādi-catuskarya dīrjoṣugrahaḥ kīnmatah ॥
 Kṣatriyādi-trayam pascāt - kṣatriyo dīkṣayet-guruḥ ।
 Vaisyādi-durtayam vaisyāśūdrasūdrām tu dīkṣayet ॥
 anugrahaḥ snusādīnām kartavyah kintu bhavataḥ ।
 yathāsthitos nubhāvena mantrāḥ kurvantyanugraham ॥
 yadyujyate / ntyajasyāya dīkṣā kintvratā manast ।
 Kārukānāntu samisparsānna homam tēṣu kalfayet ॥

The Lord said :

Preceptorship is enjoined for the qualified persons belonging to all the four castes. (But there is this following difference). A brahmin preceptor is entitled to ~~bestow grace &~~ to give initiation, for all the four castes. A kṣatriya preceptor has the privilege of giving initiation to the three castes beginning from Kṣatriya; A vaisya preceptor has got the privilege of initiating the disciples belonging to the two castes - vaisya and śūdra. A śūdra preceptor can give initiation to the qualified persons of his own caste only. The initiation given to snuṣa etc. is an ~~samskāra~~ accomplished ritual. The recitation of mantras into which they have been initiated exhibit their power with regard to the spiritual perfection of these initiates. But the initiation given to an antyaya is only figurative. Since all the necessary allied activities like homas etc. have not been done

There occurs defilement.

~~8-9~~
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jñātivā teśāṁ parām bhaktim yadi loṣṭhat karoty asau |
anugraha tadaḥ svāyam tasya doṣo mahān bhavet ||
evāñcānugrahah kāryaścaturbhīrapi desikāḥ ||
atṛāpyāśramadharmitvam devijasyoktam śivānugam ||

Having realised their intense devotion, even if a preceptor out of his avariciousness gives initiation only on the basis of devotion and not on ~~his~~ the basis of his spiritual perfection, there certainly occurs serious violation of the established rules. (So a preceptor is to be careful enough in giving initiation). Thus, initiation is to be given by the preceptors belonging to all the four castes. But even here, conducts and behaviours pertaining to the four-stages like celibacy etc. are to be strictly observed to. These regulations have been revealed through the scriptures by Lord Siva Himself for the sake of Brahmins etc.

brahmacārī grhastraśca vānabrahstau yatiḥ kramāt ।
 trayāñām gārhapatyam syādulhavoyadgaṇāñkitam ॥
 brahmacārī grhastraśca tēṣām madhye vimokṣakau ।
 ekah bhaladvayam bhunkte mokṣassādhāraṇastayoh ॥
 svalpam japañcanamī homam dhyānañceti dīne dīne ।
 vyākhyānatrāṇasatram ca vidyā dīkṣātmakos parah ॥
 desikaiḥ ~~pratibhāyam~~ pratipālyoyam - āśramānugrahaṇāpi ।

The four orders of religious life are - student - house-holder - hermit and ascetic. The first three are entitled to hold gārhapatiya-fire. Other two kinds of fire are to be kept by those who strictly follows the rules and conducts pertaining to the ~~four~~^{concerned} stages of religious life. Among the preceptors who belong to the stages of brahmacharya and grhastra, the latter one is eligible for both enjoyment and release and the first one is eligible for moksā only. The preceptor belonging to grhastra-stage should daily engage himself in ~~japa~~, worship, japa, homa, agnikāya, dhyāna etc at least for a short period. ~~They~~ Exposition of the scriptures, keeping up of sacrificial fire, protection of virtues, realisation of the knowledge-section of the scriptures, initiation and all other religious activities are to be undertaken by the ~~pre~~ preceptors belonging to grhastra-stage. They should protect the virtues and conducts ordained for the grhastra-order of life.

Garudah

catūrāśramāñāñca vartanam kīdīśam bhavet ।
etat-kramāt-samācakṣra sandehos tra mama sūktaḥ ॥

Garuda -

G. Lord ! ~~with regard to~~ what are the functions and means of subsistence pertaining to the four stages of life ? ~~Please~~ What are the specific modes of leading life with regard to these four orders ? Kindly explain to me in due order.

Bhagavān -

brahmacārī dvidhā prakto bhautiko naistiko / parah ॥
bhautikasyātha manyasva yāgapūrvam nivartate ।
nivartanam kālām citsyāt- kṛcchrapūrvam kṛatinbhavet ॥

The Lord said -

Brahmacāri is said to be of two kinds - Bhautika and naisthika . Bhautika is one who passes on to other three orders successively preceded by yajñā . In the same way as a vedic sacrifice takes place preceded by Kṛcchra , so also other three stages occur to him preceded by celibacy .

samekheli jati dandī mundī vā braiksabhu - śuciḥ ।
 kāryo gurugṛhe vāsasseyamastetyavādīta ॥
 trikālasnayitās krotho kṣāntisca vratino matah ।
~~त्रियानन्तरानामि जपो हमो देवतास लिथि प्रयोगः ॥~~

Naisthika is one who wears girdles of darbha, holds
 a cane-staff, appears with jata or shaven-head and sustains
 his life on alms. He should always maintain (bodily and mental)
 purity; should always reside in ~~the~~ the house of his preceptor;
 he should not engage himself in unnecessary dispute or
 wrong arguments; he should take bath three times a day;
 should be bereft of wrath and anger; always evincing
 forbearance. He should observe various vows.

dhyānārcanam japa homa devatās tihī pūjanam ॥
 svadārayājita paitryam gr̄hinām vrttisisyate ।
 agnikriyā vanevāsa phalamūlādibhaksanam ॥
 bhūmisāyga-sāyānatvam pratigraha vivajjanam ।
 triśnānam brahmācāritvam hr̄di sangavivajjanam ॥
 sarvendriya samārodho vrttiresā vanaukasām ।
Sarvāmbha parityāgo vrttisāmle tu vā khaya ॥

A house-holder should engage himself in meditation, worship, japa, homa, worship of chosen deity and providing hospitality to ~~g~~^{parents} its guests, honouring the ~~ancestors~~ belonging to his spouse and to himself. These are the functions assigned to a house-holder. Agnikāya, subsisting his life on fruits, roots etc., reposing on the barren ground, not willing to accept offerings and gifts, taking bath three times a day, maintaining celibacy, keeping his mind destitute of evil thoughts and feelings complete subjugation of all senses - these are the functions ascribed to ~~a~~^{or} those who are in the stage of vanaprasta.

Sob 21 - 22 1/2

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saurāmuktā parityāgo vṛksamūle tu vā khaga ॥
 sāsamam samadarśitvam sukhaduhkhāvikāritā ।
 sabāhyābhyantrae saucamaranye dhyānanityatā ॥
 priyās priyās parisvango yati vṛttirudāhṛtā ।
 evamevotitam jñeyam catuskamī śivāśasane ॥
 anyadgocara samijñānā tu catuskamīha kūrtitam ॥
 (iti sūmat- Kiranā Khye mahatantre caryāpāde
 āśramā sscaryā vidihi rastamah patalah)

O, Garuda ! desisting from all kinds of undertakings,
 always residing at the bottom of a tree, impartial outlook towards
 all things, not to be affected by pleasure or pain,
 maintaining both the mental and body physical purity,
 keeping himself absorbed in meditation, keeping his mind
 bereft of likes and dislikes - These are the specified
 conducts to be observed by ascetics. All these conducts
 have been explained to you according to the Agamic
 Scriptures in which four other divisions of gocara are also
 declared.

(This is the chapter on the four orders of religious life and
 preceptorship, the eighth of the caryāpāda of the Kiranagama
 mahatantre)

ATHA GOCARA VIDHIH

441

(Then the chapter on the divisions of gocara)

g

garudah

catusko gocarānānlu sūcito noditastrayā ।

tasya bhedam samacaksya bhāskartisamanvitam ॥

garuda -

O, Lord, four kinds of gocara were pointed out earlier. But they have not been told in a detailed manner. Kindly explain to me about different kinds of gocara and the internal sub-divisions pertaining to each kind of gocara.

Bhagavān -

śivāśikhaḥ itathā jyotissāvitrāmī ceti gocaram ।
gocaram kulaṁ tyuktaṁ tacchinnamī śivāśeṣane ॥
cihnitastena cihnenā śaiva īñyā yathā nava ।
pūrvamutpannametatu catuskam sivalbedataḥ ॥
śivāgṛe yaśivāśeṣamī tato jātāmī śivamī kulaṁ ।
tadadho ya sikhā śaktistato jātāmī sikhā_kulam ॥
vyaktamī jyotiḥkulamī bindu nādāt-sāvitra samijñakam ।

The Lord Said -

Śiva, Śikha, Jyoti and Sāvitram - These are the four kinds of gocara which is also known as kula and whose specific features are declared in the Agamic scriptures. All these divisions symbolised with their specific modes and ways of life come under Saiva group which classified into nine. These four kinds of gocara w first came into existence according to the different states assumed by Lord Śiva. Śiva gocara had its origin from the subtle tattva known as Śiva-tattva; Śikha gocara came into existence from sakti-tattva which is contiguous to śiva-tattva; Jyoti gocara got manifested from bindu tattva and Sāvitra gocara evolved out from nāda tattva.

uttarottaramutpattēḥ kalbyam nyūnādikam bhīḥ ॥
 taddhāśesāmūthyaत्- tattvotpattiyaत् तथा ।
 nādīcakrātmavijñānam jīvayuktam śivātmakam ॥
 hrīchikhasukhalaksāntam grāhyam sāstham śivātmakam
 paśupāśadi samyuktam sangrahyaṁ jyodishmatam ॥
 sāvamisānūtām jñānam grāhyam sāvitrakairmatam ।
 bhedoऽnu॒thañābheda॑yāच्चिवासक्ता॒ यतस्त्रिहा॒ ॥
 jñānabheda॑ bhedoyasāmānyopि vīśeṣataḥ ।
 kartaryo desika॑stena sāmānyo॑stra vīśeṣavān ॥
 ekākasya catu॒rthā॑snyam vṛthibhedam punāś्यनु॑

Because of their successive manifestation, gradation or hierarchy is seen between the gocaras. ~~Contexture of~~ In the same way as the well-built features of physical body gain predominance according to their functions and natures, so also these differences between the divisions of gocara exist.. Nādī cakra, knowledge of the nature of the soul etc. are the essential concerns of Siva gocara; Sikha gocara is characterised by Rudra, sikha and other pleasant and familiar marks as explained in the scriptures; Jyoti gocara is concerned with the fettered and the fettering existents. Knowledge of all sections combined together is ~~to be a~~ primal concern of Sāvitra gocara. In the same way as there

exists seeming difference between Siva and Sakti. so also there exist differences between the gocaras with regard to the performance of religious austerities. There are some more differences which take place on the basis of their prominent scriptures - differences being general and distinct. Initiations are to be done by the preceptors according to these general and special characteristics. Each gocara gets differentiated into four, each division having its own functions and conducts. Now listen to these internal classifications.

102b - 13ca)

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prājāpatyā mahipālāḥ kāpota granthikāḥ pare ॥
 ete bheda mayā ss khyātā gocare sivasamijñake ।
 kutilā vāśītha vetalā vṛttiya hamsāśīkhākule ॥
 dhṛtarāṣṭrā bakaḥ karikā gopāla jyotiśāmī-kule ।
 kutikā mātharaścāvra gulikā dandino s pare ॥
 sānchi gocare hyete vṛttimesāmī śrnuṣva tām ।

Prajāpatya, mahipāla, kāpota and granthika - These are the four divisions told by me with regard to Siva gocara. Kutilā, Vetalā, Vṛttiya and Hamsā - these are the four divisions belonging to Sivha gocara. Dhṛtarāṣṭra, Baka, Karika and gopāla - these are the four divisions belonging to Jyoti gocara. ~~Kutilā~~ Kutikā, Māthara, Gulika and Dandin - these are the four classes belongings to Savitra gocara. Now listen to the way of leading life pertaining to each class.

ahimise gurusurṣṭā svādhyāyassauca samiyamāḥ ॥
 satyamasteyametaddhi prajāpatyam uryam matam ।
 puryati kṣayavidesyaiḥ karmabhiḥ sāntikādibhiḥ ॥
 balyanti mahīm yasmān- mahipālāstu te matāḥ ।
 patitān ye kāmān bhūmān sanharanti kāpotarāt ॥
 tadurktiyā jīramām yesām kāpotāste matāḥ khaga ।
 pratigrahenā sadgramthīn kṛtvā ss tñiyam punah punah ॥
 tyajanti devatārthāni ye grañthikāste matāstridhā ।

Non-violence, offering services to the preceptor, study of
 holy scriptures, getting purified very often, control of mind,
 perseverance in treading the path of truth, avoiding ~~the act of~~ theft, -
 these are to be observed by those belonging to the class of
 Prajāpatya. Mahipālas are those who protect and nourish the
 earth by annihilating the enmity and ~~by their activities~~
 who brings out calmness ~~and~~, quiscence, and cessation of
 hostility by their proper undertakings. Kāpotas are those
 who subsist their life by collecting the grains like rice etc
 that have been strewn over the ground like pigeons
 and lead their life only by this act of collecting the grains.
 Grañthika are those who very often collect the materials
 offered or presented to them and who bundle the materials together
 for their own sake and leave them for the sake of deities.
 They are supposed to be of three kinds.

saritsagara kūpānte kutīni krtva sthitastu ye ॥
 kutikāstematāstākṣya khadgachārāprabhānūtāḥ ।
 tīrthaśraye sapatnīkā yathā laldhopajēvinaḥ ॥
 mahotsāhasamāyukta vetalāste matāḥ khaga ।
 sadā homaparāśuddha rājya kāmārtha sevakāḥ ॥
 bhaktya stotra samākhyānād�hikṣatānaratāssada ।
 sivajñāna samāyukta dvaitācāra ratāśca ye ॥
 hamisaste tu samākhyātāś-svayami vyutpannasamividet

Kutikas are those who live in cottages and huts constructed by the side of rivers or wells and who hold swords with them and who are endowed with virility and valour. Vetalas are those who, having resorted to watery places, live with their spouses and subsist their life on the available materials and ~~he~~ who are possessed of great energy.

^{Vidyārs}
~~Hamas~~ are those who diligently offer homas, who maintain purity, who offer services for the sake of country's welfare who are fond of reciting hymns and discussing on legendary stories with ardent devotion, ^{and} who are always delegated in setting out for alms; ^{Hamas are those} who are endowed with the supreme knowledge of the Sivagamas, who practise both the Vedic and Agamic rituals and who are learned persons endowed with self-evolved erudition.

brahmaçaryena satyena yathā labdhata�ā s̄pi ca ॥
 jagat sammohayantyastrai - dhṛtarāṣṭrā matāstriha ।
 gūḍhāścaranti ye jñānaoritam dharmañāthā s̄pi vā ॥
 svāṁthai kagati nīthā ye bakaśte sādhakā matāḥ ।
 jalāśrayami samāśritya sri tātyutkāla siddhayaḥ ॥
 bilasāśrīgāra kāhārāḥ pruktāḥ karikābhūdhanakāḥ ।
 gothīssākamī vrajanlyatha goṣṭhe ca nivasanti ye ॥
 pañcagavyaśānāścāiva go pālāste matāḥ khaga ।

Dhṛtarāṣṭras are those who maintain celibacy and truth and who subsist their life by making use of available materials and who enrapture the world by their valour and weapons. Bakas are those who goes about secretly (not willing to display their spiritual power) and who often observe vows ~~with~~ s̄pi guided by spiritual knowledge and who are ~~but~~ virtuous and who fix their motive only on the spiritual upliftment and perfection. Karikas are those aspirants who, having resorted to watery places like lake, river prefer to live in burrows and caves ~~decorating~~ adorning themselves ~~in~~ in amorous ways with garlands etc and who are richly endowed with prominent and powerful accomplishments (siddhis). Gopas are those aspirants who live along with their cowherdesse in the cow-pen near watery places and who copiously make use of pañcagavya. ?

kṛcchra cāndrāyanādyaisca kṣapayanti svakam punah ॥
 kundimātrāśmo yatra kūtikāste matoh parāḥ ।
 kṛtrā kusamayīm pattūm mathe ye grhamedhinah ॥
 Bhaisauryūrti tāsuddhā mātharāste pracoditāḥ ।
 grāsamātrā samānābhīr-gulikābhīratāstābhīḥ ॥
 Kondhamūla phalothābhīr-gulikākṛtilbhīstātā ।
 vārdhayanti svakam deham gulikāsteśtra sādhakāḥ ॥
 svadehadandānodyuktā nānā virāsane ratāḥ ।
 dandināsādhakāḥ khyatāssāmānyasca visēsataḥ ॥
 kṛtrā vratamayam yāgāni vratamokṣāstādā bhavet ॥
 c iti sūmat- kramākhye mahatantre caryāpāde
 gocarānidhīnaramah bataleḥ)
^{kutikas}
~~Kuntikas~~ are those who observe fast during the
 days kṛcchra, cāndrāyana etc and who take meals daily
 as much as Kunti (~~the lotus seed~~). Mātharas are those
 who, ~~live~~, live in monastery as & house-holders
 having ~~for the~~ constructed a ~~the~~ kusā-figure in the form
 of their spouses and who lead their life by going about
 for alms and who maintain ~~both~~ purity. Gulikas are
 those who nourish their bodies by taking meals as much as
 a mouthful or by taking eight small balls of meals ~~or~~ or by
 taking bulbous roots, fruits etc which are as small as pearls
 or ~~be~~ small balls. Dandikas are those ~~who~~ aspirants

^{kutikas}
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 days kṛcchra, cāndrāyana etc and who take meals daily
 as much as Kunti (~~the lotus seed~~). Mātharas are those
 who, ~~live~~, live in monastery as & house-holders
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 of their spouses and who lead their life by going about
 for alms and who maintain ~~both~~ purity. Gulikas are
 those who nourish their bodies by taking meals as much as
 a mouthful or by taking eight small balls of meals ~~or~~ or by
 taking bulbous roots, fruits etc which are as small as pearls
 or ~~be~~ small balls. Dandikas are those ~~who~~ aspirants

intent on

who chartiseng their own bodies and fond of
 seating themselves in virāsana posture. The internal
 classifications of gocara are thus expounded to you
 along with their general and specific characteristics.
 Aspirants belonging to all those sections, should perform
 a particular yāga which is of the nature of vrata and should
 consecrmate the yāga by dedicating the symbols and
 instruments used by them during the course of yāga.

(This is the chapter on the divisions of gocara, the
 ninth of the Caryāpāda of the Kinnarāgama mahātantra.)

(Then, on the performance of Vratesvarayāga)

Garudah

Vratesvarastato yāgassūcito noditastivaya ।

Katham punaryatha mantra vichayostra tathā vada ॥

Garuda -

O, Lord, you have mentioned about Vratesvara and the yāga pertaining to ~~Him~~ Him. But the way of performing this yāga has not been explained by you. How is it performed? What are the mantras to be employed? What are the specific rules? Kindly explain to me about all these matters.

2 - 4

Bhagavān -

Vratesvarāssmṛtah pañca tēśāṁ pañcāniśakamī puram ।

krtr̄ai taddasālakirbhāgaiḥ kṣetram caitatśurvitam ॥

Bhānāntaravinaśena pañcābjamī tadbhavet-puram ।

puramadhye s̄bjamāśvetam līkhetpitena pūrṇagam ॥

daksinām kṛṣṇavarnena raktēṇāpi tathottaram ।

pāñdarām pāścimām padmāmī catūrdvāram līkhetpuram

The Lord said :

Vratesvaras are five in number and therefore the mandala designed for the purpose should consist of five sections. Having constructed a square design, one should divide it into ten equal parts by reticulating the surface with flour-soaked thread. By rubbing out the intermediate lines in a particular manner, five lotus-designs are to be constructed. The lotus-design at the centre of the mandala is to be coloured with white powder. The lotus which is in the direction of east should be coloured with yellow powder; that which is in ^{the} south should be coloured with black powder; that which is in the north should be coloured with red powder; and that which is in the west is to be coloured with yellowish white powder. The mandala is to be embellished with four entrances (one in each direction).

* * * * * Plan on the colitis in relation
to disease.

trivarnaissuktam sūtram likhya vai mantrābūjanam ।
 bindamanthamatho mūla - netra - siddhāñjanādītah ॥
 pañcamasya tu mantrasya tṛtyāñrena kalpayet ।
 sargavṛttena pūtham syādvṛttam tādik - sucoditam ॥
 bindayuktēna mūrtim tu tenaivāñrena kalpayet ।
 tenaiva sā tu varṇena brahmāñgānāntu kalpanā ॥
 brahmāñyatha svārāhrasvai dīghairāngāni kalpayet ।

The cord to be used for reticulating the mandala
 and drawing circulars should have been ~~well~~ well-knitted
 with three coloured strings; it should have been consecrated
 with mantras like binda mantra, mula mantra, netra mantra
 siddha mantra, arjana mantra etc. ~~Pancabrahma~~
 The pañcama mantra (i.e. Isāna) is to be differentiated
 by the addition of ^{the} third letter. The pedestal which is to
 be offered at the centre of each lotus should be shown
 as a circular motif, drawn in such a manner as to
 present a splendid look. The mantra for mūrti-nyāsa can be
 formed by the combination of bindu and the third letter. So all
 the brahma mantras and arjña mantras are to be formed
 by the combination of the third letter. For the brahma mantras are
 designed with the addition of short vowels and arjña mantras are
 designed with the addition of long ~~vowels~~ vowels.

* further explanation of the Mantras
 & a demonstration of this combination

hr̥dā tasyākhilam karma snāna pūjādi pūrvavat ॥
 bindamantra catuskarya pañcatriprathama drikaih ।
 aksaraish-pūrvavarnnyāsa - tadvat kāryākhilāḥ kriyāḥ ॥
 mantravarnānurūpene gandha dināni bhavedvidhih ।

The ritualistic activities like bathing, worshipping etc
 are to be done with hr̥daya mantra; Combining the 5th,
 the 3rd, the first and the second vowels with binda
 mantras, aksara nyasa is to be done as before
 and all other activities are to be administered to
 with the employment of these mantras. Materials like
 gandha, flower etc are to be used in a manner
 corresponding to the form of mantras and letters .

(Please ignore the following two lines)

108 - 13 ca)

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japedasta satam mūlam tanmantrami jatisamiyutam ॥
 tarpayettāmstilājyena tadbhaktos tāsatam śatam ॥
 tarpayitvā pranāmyeśāmī vrataṁ teṣām samarpayet ॥
 jata bhrama ca dandañca kaupinamī samyatamī kramāt ।
 dhyātvā samarpayedetat - trihṛitvā kusumākṣataih ॥
 vrataṁ samarpayedevam hydā kāryamī visarjanam ।

Siva-mūla-mantra is to be recited 108 times - mūla mantra taken according to its classification (varieties of prasāda). The aspirant should offer homas 108 or 100 times using sesamum and ghee. Finally, having pleased the Lord with his oblations he should dedicate his vrata-observance to Vratesvara. Jata, bhrama, danda, kaupina and samiyata are the five implements to be used by the aspirant during vrata-yāga and he should offer these five to the respective Vratesvara in due order. Having Meditating upon the Lord (Vratesvara) he should offer these articles having consecrated them three times with kusa and akṣata. Having dedicated his vrata, the aspirant should do vrata motresana with Pradyaya mantra.

13(8) - 15½

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jatāratānam kāryam yadāvāsassthiterbhavet ॥
 āśritya lingatirtham tu tathāpi vidhimācaret ।
 lingākhyām kamalām bīthām sthāpinūm mukulām kramāt ॥
 mudhām dalaś kramenāiva kuryāttesām visarjanam ।
 evam samāsatāḥ proktam vrteśānāntu pūjanam ॥
 kantāryam desikānāñca parasyādhvanivā khaga ॥
 (iti sūmat- kramākhye mahātantrē caryāpāde
 vratesvarayāgavidhirdasāmah pataleḥ)

Then he should remove the matted hair (jata) and covering it with a cloth, he should approach a holy tank ~~near~~ near Sivilinga and execute the necessary activities as enjoined in the Scriptures. Linga mudra, kamala mudra, bītha mudra, sthāpinū mudra and mukula mudra are to be gesticulated by him respectively to five vratesvaraṇas. Then he should perform the ~~a~~ activity called visargana. Thus, the vratayāga has been succinctly told to you. O. Garuda, this yāga is to be performed by the preceptor also during the process of adhvā dikṣā of another kind.

C This is the chapter on the performance of Vratesvara yāga,
 the tenth of the Caryāpāda of the Kinnagama mahātantra)

* Examples of Mudras.

(Then, the ~~two~~ things to be relinquished and not to be relinquished by the preceptors,

Garudah -

dvātacāryau samākhyātan brūklimuktiprasādhakau,
tayorvarjyamavarjyam vā vastu kīm brūhi śārikara !!

Garudah -

About two kinds of preceptors who are efficacious in accomplishing enjoyments and release have been mentioned earlier. O. Lord Śārikara! What are the things to be relinquished by them? What are the things to be accepted by them essentially?

Bhagavān -

na vyādhavatsamadyami ca hanidhācūrṇacarcitam |
 tathā strīnamravijñānam gītavādītāmantanam ||
 ūcasamibandhinam muktrā myltagītādi varjayet |
 madyavastuni dūṣye ca yānaśastrādiśu priyam ||
 brāhmaṇacaryarataśānto niyittassādhako matah |
 tenāpyevam vidhami vastu varjanīyam puroditam ||

The Lord said:

A preceptor who intends to accomplish the purposeful acts should never have an ill-fed mind and deluded mind. He should avoid smearing of unguents and other fragrant ~~matai~~ substances like turmeric powder etc; he should not be submissive or attached towards women, listening to music, playing of instruments & dancing - all these are to be avoided by him. Except during the time when he is in ~~associated~~ in the company of devotees who are adorned with the specific insignia of Siva, let him be unmindful of music, dance etc. Let him relinquish ~~wine~~ intoxicating drinks, contemptible and polluting things, vehicles and weapons. Maintaining an unstained celebrity let ^{the} ~~him~~ be calm-minded and virtuous; he should abstain himself from worldly perseverences. Let him ^{also} relinquish the things mentioned earlier.

sa cotta mastena tāntre yadi syātsiddhisādhakah ।
 naisthikasavvate kastamī sāmānyam. Bhautikasya tu ॥
 brahmacaryavvate savamaviruddham samācaret ।
 gurustigamanam ca nyam pūnyaka hṛitibhih kriyā ॥
 kṣaurakriyā lākhāś bhyango grhino vajjanam matam ।
 puspa lankāragandhādyam subhami vā savadha striyah ॥
 bhogam dātum na cesyeta bhajanam vā yathāccchayā ।

He is capable of achieving all kinds of accomplishments and deemed to be the most supreme aspirant if he never violates the rules prescribed in the scriptures. Vratas ordained for naisthika are always difficult to be practiced. But those of bhautika are supposed to easy and practicable. While observing the vrata pertaining to a celebate, he should execute all the activities ordained to him in a manner which does not contradict the scriptural injunctions. Having an intercourse with the spouse of his preceptor, covetousness, spoiling the merit of his religious observances by his ~~con~~ bad conduct - all these are to be avoided by a celebate. While observing vrata, a house-holder should avoid shaving, anointing his body with oily substances, decorating himself with garlands etc., ~~sandal~~ paste and other auspicious cosmetics. He should quench the lascivious passion and never wish for dalliance with women. He should ~~also~~ avoid delicious food agreeable to his taste.

gr̥hasto gr̥hiṇī yōgat- sāmyuto dvāhito bhavet ॥
 caturvaraṇa prajātāśpi gr̥hyā hyekatamāśpi vā ।
 Kārya tat kriyāss tmiyā savarnā vidhicodita ॥

(One becomes a house-holder on getting married with a
 spouse)

~~The house-holder gets lifted up in his stage on
 his union with house-mistress. ~~Women~~ belonging to
 the four principal castes are fit to be married~~

The house-holder gets lifted up in his stage on
 his union with house-mistress. People belonging to the
 four principal castes are entitled to enter into
 the stage of house-holder. When the house-holder
 stage is to be attained by a person, he should
 do all the rituals and rites as prescribed to his own
 caste.

Kṣatriyasthitrayasyārha vaiśyośrāstridvayasyatu ।
 sacchūdho hi sārayonestu svācāraśtiti samiṣṭhayā ॥
 vyutkramastu nr̥pādīnāmī mataḥ praktaḥ dvijatmanah ।
 svācāra kramayukta sā grāhya ā vyutkramato yathā ॥

Those who belong to Kṣatriya caste are entitled to marry (the) women belonging of their own caste and of other two castes (Vaiśya and Śūdra) and those who belong to Vaiśya caste can marry the women belonging to their own caste and Śūdra caste. Śūdras are entitled to marry the women of their own caste. Women who are to be married should, irrespective of castes, should follow the prescribed conducts and observances with all perseverance. For Kings and dvijas, procedure of marriage (i.e. entering into house-holdership) exists in a different manner. According to this different rule, one can marry a woman who strictly follows the rules of conducts and observances ordained to his particular caste.

garudah -

coditam vrata metasya distiyasya yathāsukham!!
 na ca proktavisesostra nivrtto vratinaścha kim!
 sthiti varnāśramāñāñca sāstroktasena pāthyate!!

Gaṇḍa -

Observances applicable and congenial to those who belong to the second order (namely, house-holders) were so far told by you. But observances and conducts belonging to ascetics or anchorites who can attain deliverance from ~~the~~ transmigration of birth and death have not been specifically told. Moreover, all these rules pertaining to the four orders of religious life ~~are~~ have been set forth in the scriptures. But ~~do~~ how is the validity of the scriptural statements established? it is clear that

Bhagavan -

sivena coditam kāyam tatpramāṇamihastitam ।
 sthitikari batteśāstram no cettadayathā tathām ॥
 yadi-naiva-sthitastatra tasmāddikṣyair-dvijaibh pūnā ।
 bahukālagata gehe dvityā syāt sūdhāyudhi ॥
 pāscadesām tu dīkṣāsyāt-tēna sthitirīha sthita ।
 prortau dvau desikāśresthau tathā snyau bhinnacoditau ॥

The Lord said :

Since all these Scriptures have been revealed by Lord Siva, ~~they~~ it is to be held that they are authoritative. Scriptures revealed by the Lord set forth the rules for the sake of correctness and steadfastness of conduct. If this sort of authority does not exist for the scriptures, there would arise varied and confused ways of leading life. If these regularities or obligations, religious ~~etc.~~ conducts are not duly observed by the initiates, then they should again be ~~initiated~~ initiated. In the same as a house, ~~exists~~, & on becoming dilapidated ~~due to~~ on ~~accout~~ account of negligence, gets renovated by the application mortar etc. for ^{the} second time, so also, ~~the~~ those who fail to adhere to the religious conducts should be purified through initiation. This rule is applicable ~~for alike~~ for the two kinds of preceptors.

bālādūnām na kiñcītyāt- jñāninām ca kriyā sthilā ।
 angasaktirāsaktissyādyeṣām yena yathēcchayā ॥
 samiyamoḥ samiyamo gamyād- brahmacārīgrhartayoh ।
 phalāmatvodbhavam yatsyām - mantrāśca nirapeksinah ॥
 vijnātoḥ nekadhaḥ yasmāt- dvijāntyaya nidaśanāt ।

There does not arise any sort of censure or breach of
 morality in case of ^{the} young ^{or} the old ^{or} the
 enlightened ascetics as far as the ritualistic activities
 are concerned. These activities can be ~~be~~ attended to
 by them ~~be~~ according to their physical and mental
 vigour ~~or~~ or can be discarded according to their
 enfeebled state. There is no difference in the meritorious
 fruits of arising out of vratas with regard to
 celibate and house-holder, whether they be ~~some~~
 restraint or non-restraint. This ~~is~~ is so because
 the ^{employed} employment of mantras are of same nature. Mantras
 are, it is always heed, always unmindful of previous
 karmas. Since the good or evil effects of previous karmas
 have already taken place through their births in higher or
 lower castes, it is maintained that mantras do not
 look for the effects of previous karmas.

caryātmakam vīsesena phalam codyadbhavisyati ॥
 dīksāpūrva bhavēccaryā dīksāyāścoditam phalam ॥
 sthityarthamisyate caryā sthityalhāve na kiñcana ॥
 caryāvisuddhi mantrānām sthityartham parikalpyate ।
 siddhah pratyaya killoke pratyayo mokṣasādhakah ॥

But religious observances are different from mantras. One can attain specific achievements through the religious observances (carya) of distinct kind. These religious observances are to be practised by the aspirants before initiation. Even then, one can attain the supreme kind of spiritual purity only through initiation. Therefore, religious observances ~~have~~ are ~~ordain~~ set forth only for the sake of establishment of good order. If this state of ~~exist~~ good order fails to exist, then there will not be any kind of morality and Rightness. To accomplish mental purity and control of senses these religious observances have been set-forth for the aspirant. The aspirant gets enlightened and gains supreme knowledge through religious observances and ~~initial~~ initiation. Through the knowledge of supreme kind he attains mokṣa

Samiyamastena tasyokta bhogārigam gṛhino matam |
 caryojñāna samānatvāt - ācāryatvam dvayossthitam ||
 caryajñāna vihūnatvāt - yato nestaphalapradā |
 jñānam yad taddvividham yasya kriyātattva vivarjita ||
 tayormadhye s dñiko nāsti phaladānavikasaya |
 tathā vidvat kramo rājye yadi no rājate kramāt ||
 tadavasyam bhavet kāryam kātaśāstrasya duṣṇam |
 sāsthāni ca sādhunā neyam tatkrite sādhunā mayā ||
 gṛhastena yathā lokas - tathā neyam svarūpataḥ ||
 Citi sūmat - kīraṇākhye mohāntarī caryāpāde.

ācāryavarjyāsvarjya vidihirekādaśah patalah)

For the naishtika-type of preceptor, strict control of
 senses is a must. But for the preceptor who is in the
 order of House-Rolder, restraint ~~is not~~ ordained need not be
 observed by him in a rigid manner. Some ~~ways~~ of
Experiencing or Experience of worldly pleasures ~~can~~
 shall be undertaken by him. Since there does exist
 equality in perfection and in knowledge as far as
 these two kinds of preceptors are concerned, There is no
 equality in their preceptorship also. But religious
 observances carried out without knowledge do not ~~be~~ ^{but forth}

(Then, on defilement and purification)

Garudah -

grahasto gṛhīṇīyogāt - tacchīṣṭam sūtakam yadā !
dvijādīnām yadā yacca yādr̥śam ca vada pralīlo !!

garuda -

^{a house-holder}
When ~~a house-holder~~ ~~who~~ is leading his life

of ~~the~~ second order associated with house-mistress.
There occurs at some times defilement such as uccīṣṭha
and sūtaka. O, Lord, kindly explain to me the
procedures to be observed by Brahmin etc in order to
be attain purity from such sorts of pollutions.

Bhagavān -

vipreśuddhirdasāhena kṣatriye dvādaśāhataḥ ।
dasāpañcādhikāhācca vaisyye śūdrasya māsatāḥ ॥
svadharma svakriyāniśtho jñānū vratasamāyatāḥ ।
śuddhyate tatkṣanāt-jñānānnityahāmīrato snyathā ॥

The Lord said -

When pollution occurs, brahmins attain purity in course of ten days; kṣatriyas in twelve days; vaisyas - in fifteen days; śūdras - in one month. Sages and ascetics who are devoted to their own duties and functions and who strictly observe vratas attain purity even at the moment of occurrence of pollution because of their supreme knowledge. Apart from these, there occurs impurity on ~~one~~ account of daily breaches or omissions.

bṛthak-pākah prakartaryas-tadyogamī varjyanā sada ।
 tadyogād-dosā sambandho vede praktaś nyathā na hi ॥
 advaitaś pi yathā loke cittasthā sāś pi vāsanā ।
 tadyogān-nityahānissyāt-tadyuktastatsamo bhavet ॥

On account of daily breaches, activities like dressing and cooking are to be done separately until its the removal of pollution. It is proclaimed in the Vedas that there occur defects in ones own religious duties on account of daily breaches. Even though one adheres strictly to the religious bindings in any uniform manner, these kinds of daily breaches may take place on account of his mental dispositions depending on the circumstances. Those who become involved in these kinds of daily breaches, should perform the penitential rites ordained for them.

6-7

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tasya tāvatika śuddhi gāvakam naktabhojanam,
 trikālasnānatāśuddhi - ghorajapāsatātmikā ॥
 Kānir na tatpratik pākas-snānāchuddhirharātmikā,
 sarvalbhāvādyadā yogas tadātrā sādyanti kā mata ॥

Taking meals only in the night and taking bath
 three times a day he should recite aghora mantra
108 times until he gets purified. ~~On~~^{After} the attaining
 purification effected through the recital of sivamantra
 he need not observe what is known as prithak pāka.
 Daily interruptions which take place by all means and
 manners should be alone for to gain purity.
 Before the commencement ~~and~~ of religious rite meant
 for atonement and after its completion the aspirant
 should ~~be~~ attain purity through the recital of
 sivamantras. ~~This kind of purification being known as~~
~~sāra.~~

* ~~and those who are ignorant about this~~

For the mother who has given birth to a child, activities concerned with sūtakā are to be done according to the Vedic rules. Rules pertaining to the foods to be accepted and prohibited should never be transgressed by the people.

Garudah

bhakṣya-bhakṣya-vidhau jāte prāyascittam tu talha kīm ।
tacchistat-sūtaka brāhmaṇe Balāduddharane gatiḥ ॥

Garuda

What are the penitential rites with regard to the violation of the rules pertaining to the foods to be ~~accepted~~
~~and prohibited~~? If violation ^{of the rules of bhakṣya} takes place ~~regarding~~ ^{the former} abhakṣya takes place during the course of sūtaka, what kind of atonement is to be done by the strength of which ~~one~~ can be extricated from the defilement?

13-17

Bhagavān -

astakāyām pūrṇavane bhuktvā vāmaśatam jāpet ।
annaprāśana-niṣkrāme bhuktvā vāktrāśatam jāpet ॥
cūḍhāvrate stha godāne vivāhe na ca dosabhāk ।
calūntha kānnam bhuktvā tu japedguhyam tu pūrṇavat ॥
pākādiṣu krutisvannam bhuktaryam pāvanam matat ।
drādaśaikādaśāhe tu bhuktvā ghorasata trikam ॥
bhujyamannam trayanāntu sūdrānnam na kadācana ।
śaucā~~ss~~ cāra samayuktas sūdrā ye samadyapāsūlbhāḥ
nudradhyānabārā bhaktā bhujyāste hyantyaya na hi ।
tesāmāmāni prakartaryam snānācchuddhīrīhodita ॥

The Lord said:

If one takes food on the prohibited days such as astaka, purisavana, he should recite vāma mantra 100 times; if the same kind of violation takes place on the days of annaprasana and niskrama, he should recite vaktra mantra 100 times. There is no defect if he takes food during the days of cūḍāvara, godāna and vivāha. If he takes food on caturthi-day he should recite guhya mantra 100 & times: ~~it is~~ ~~permissible~~ and it is also edifying to Taking meals on during the days of pākayajña, Kratu, etc. is not prohibited, since it gives purification to the body. Food can be accepted from the people belonging to the first three castes. One should ~~not~~ never accept food from the fourth clan. [Food can be accepted from the people belonging to the fourth caste if they are observing the rules of śauca and ācamana, ^{and} if they do not drink liquors ~~and wines~~, if they ~~are~~ consider ~~those~~ who are considered to be meritorious and who are delighted in meditating upon Rudra, food can be accepted] Even these people of such ~~conducts~~ should not accept food from the lowest caste (antyaja). But uncooked and unbaked raw grains and vegetables can be accepted from them. Removal of impurity caused by their nearness or touch can be effected by taking bath.

himisāmātha vinirmukta bhaktyaśālānūtā yadi ।
 bhojyāś nyāyāntyajā jātiḥ kastamānge talthāś badi ॥
 bhuktivāś ghorasahasrasya japedardhamakāmatah ।
 tatākāś sāma saṅklaptaṁ devatasthāpanesu ca ॥
 bhuktivāś pāñcasatānyevam īśānasya tada jabet ।

Through intense devotion and good conduct one can be freed from three kinds of ~~sins~~ - personal, verbal and mental. During the circumstances of miseries and misfortunes if one is forced to take meals from ~~any~~^{sins} anyaya, he should recite agnora mantra for 1000 times. If food has been taken unknowingly from an anyaya, he should recite agnora mantra for 500 times. If one takes meals on the days of installation of tatāka (bond) to garden and icons etc, he should recite īśāna mantra for 500 times.

Ques - 23½

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dvāreva ss̄ śramino bhojyau dvau cābhojyau sthitāvapi ॥
 atrāpi hiśatamī japtvā pañcamasya visuddhyati ।
 bhuktivasya lingināmī sthāne sahaśramī tatlpati jape ।
 akāmato jape dardhami tatsawamī kāmato jape ॥
 akāmat- kāmato bhuktivā tantrajnaśu vicārya ca ॥
 kartavyamī sāstra samśiddhami - alhārā gurubhāśitam ।
 mahāpātaka yuktānām prayāścittamī Bhavedguru ॥
 samanya pātakanāntu budhvāśta kramamādi set ॥
 C iti śūmat- kīraṇākhye mahatantre caryāpāde
 āśucavidhīndrādāśah pātalah)

Vanaprasthas and ~~Sam~~ yatis ^()^x are always to be honoured with
 offerings of food. But if one accepts food from them, he gets
 defiled. For the sake of purification, he should recite Isāna mantra
 for 300 times. If one accepts the meals from the people
 belonging to other religions, he should recite Isāna mantra
 1000 times. If this has been done unknowingly, he should
 recite the mantra for 500 times. But if this has been done
^{by an initiated person,} willingly, he should recite five brahma mantras collectively .

If foods have been accepted knowingly or unknowingly from the prohibited places then he should consult with the qualified persons well-versed in the scriptures and do the penitential rites as enjoined in the scriptures. Or, let him do the expiatory rites as directed by his preceptor. When great heinous sins have been committed, expiatory rites are to be done in an elaborated manner. The preceptor should also instruct on proper atonements, knowing the nature of minor ~~even~~ sins committed by a person.

(This is the chapter on defilement and purification,
the twelfth of the caryāpāda of the Kiraṇāgama mahātantra)

ATHA MAHĀPĀTAKĀDI PRĀYASCIITTA VIDHIH

(Then on the performance of penitential rites
for heinous sins)

garudah

vīsesapātakānyatā sāmānyāni sthitāni kīm!

prāyascittam te yatthaśām kasyavā kūdrśām vada!!

garuda-

G, Lord, which kinds of sins are considered to be
heinous? And which sorts of sins are held to be minor?
~~for which sins~~ What are the penitential activities are to be
undertaken? In which manner they are to be executed?
Kindly explain to me all these matters.

Bhagavān -

brahmahattissurāpānam steyam gurwaniganāgamah ।
 visesapātakānyatne tadyogāt- pāñcamo Bhavet ॥
 kṛtrāś kāmāt drijam sadyam gavām goṣṭhe japeitadā ,
 pitrāś kāmāt- surām vāmām śivaharmye japeitadā ॥
 kṛtrā steyamakāmāt cāghoram pitrvane japeit ।
 gurustrīgamanam kṛtrāś kāmādraktram japeitdrame ॥
 yogam kṛtrā samamī taistu nagaṅgre pāñcamam japeit ।

The Lord said :

There are five kinds of heinous sins - the first one is killing of a brahmin ; the second one is drinking of spirituous liquor ; the third one is courtesiness ; the fourth one is defiling one's own teacher's wife ; and the fifth one is committing all these four the accumulation of all these four kinds of sins which are committed collectively if a brahmin is killed by one unintentionally . The sinner should recite sadya mantra sitting in a cow-shed . If liquor has been taken by one unknowingly , he should recite vāma mantra sitting in a Śiva-temple .

5(b) - 9(a)

prakāśe kāmatastasmin laksā sṛtyā ca śuddiyati ॥
 akāmāt-sūrahasye ca sahasrācchuddhīrīsyate
 kāmatassurahasye ca bhavet-tat्त्रayutadrayam ॥
 akāmatah prakāśe ca tathāparyayutadrayam ।
 gurudrohāyute śuddhiḥ kāmatastu tadā na hi ॥
 dayāvān desikastasya tadā kṛcchra purassaram ।
 punaryāgah prakartaryaś-śuddhistasyānyaḥ na hi ॥
 patakatraya samyogat- sāmānyo brahmaṇādītah ।

If these sins have been committed openly and intentionally , the sinner should recite the mantras for one lakh of times ; If they have been committed secretly but unintentionally , the sinner should recite for 1000 times for the sake of purification . If they have been done secretly but willingly , he should recite the mantras for 20,000 times . If they have been done openly but unintentionally , for that also the sinner should recite the mantras for 20,000 times . For the perfidy committed ^{intentionally} against his preceptor , there is no possibility of atonement . However , due to the grace of the preceptor ,

sacrifice is to be performed preceded by Kṛcchra-yāga as directed by the preceptor. There is no other way of atoning for the heinous crime of gurudhanda. The higher standard of Brahmin, Kṣatriya and Vaisya get reduced to a lower standard on the accumulation any three heinous crimes.

madyabānami yadā śūdra dīkṣite svapakam bhavet ॥
 svārūptitrādyatastasya dosastatra na jāyate ।
 niyamādghora jāpasya kartavyam saśatatrikam ॥
 guruśtigamanam yacca catuṁ nāmapi tatsamam ।
 guruḍrohe śivadrōhe tasmāt- tatpataṇam bhavet ॥
 kāṣṭhādi pārthivam gr̥hya tejodhvaryam vīnā khaga ।
 sadyojātaśatāchuddhiḥ- ākāmāt- kūrtiḥ yadā ॥
 pañcavimśatiko jāpah kartavyah kāmataśatam ।

If an initiated śūdra drinks liquor, there ~~does not~~ occurs defilement only in an insignificant manner. Since drinking of liquor is not prohibited for that caste, there does not occur great defect. But even then he is supposed to recite aghora mantra augmented by religious observances. For all the four castes, the heinous crime of defiling one's own teacher's wife bears the same evil effect. Commitment of ~~perfidy~~ perfidy against preceptor is as sinful as the commitment of śivadrōha. Surely, one goes down to the world of narakas on the commitment of ~~guruḍi~~ guruḍraha. It is enjoined in the scriptures that if the materials

gṛhītāyādi gṛhītivā tu lāvānam śākharādikam ॥
 akāmāt-kāmato rāspi vāmadevam tu pūrvavat ।
 nīlikā tānakāmisyādi gṛhītivā tājasaṁ ca yat ॥
 dhemūñcāghoratāśuddhiḥ kāmākāmātta pūrvavat ।
 gandhā puspādikam yacca vāyavayam sthiyameva vā ॥
 anadīkroṣṭre gajāśvādīn - gṛhya vaktrami tu pūrvavat ।
 kṣitīnica lingam śāstrañca gṛhyeśāmī pūrvavajjapet ॥
 albhakṣya bhaksane jāte guhyakasya śatam jape ।
 akāmāt-trisatamī vāmamī japenmanvādi-varjanāt ॥

If those which belong to the gross element of water, like ghee, salt, sugar etc have been coveted intentionally or unintentionally, ⁷ vāma mantra is to be recited for 2500 times. If those belonging to the gross element of fire such as vessels made of lead or tin, ² bell-metal, brass, etc and cows have been ~~taken~~ stolen intentionally or unintentionally, ⁷ ghorā mantra is to be recited for 2500 times. If those belonging the gross element of air such as sandal, flower etc, ² and women, animals such as ^{ox}, camel, elephant, horse etc have been coveted ⁷, vaktra mantra is to be recited for 2500 times. On doing the sin of coveting land, linga, scriptures, one should recite isāna mantra for 2500 times. To alleviate the sin of eating the prohibited foods ⁷ guhya mantra is to be recited for 100 times. If this has been done unintentionally ⁷, vāma mantra is to be recited ^{for 300 times}, omitting the first syllable OM. ⁷ (any significance)

Sanikare saurapāpānām kramāt- brahmāni vā jāpet ।
 jñātrā trakāmatastvēram - ekamī vā sūvantalyet - varam ॥
 nirmālyā bhaksane jāte aghorāmayuktamī jāpet ।
 aghorāt tu na cānyasya kāmādyāgād- visuddhyati ॥
 rajasvalā na sambhāsyā s kāmād- guhyaśatamī jāpet ।
 Kāmāt- pañcasatamī tadvat- paramī nirmālyā laṅghane ॥

On the commingling of all these sins one should recite brahma mantras in due order. If these sins have been done unintentionally, the sinner should recite proper mantras knowing the intensity of and nature of each sin. If one eats nirmālyā (which is to be offered only to ^{the} candesvara) he should recite aghora mantra for 10,000 times. If this kind of violation has been done willingly, alleviation is possible only through the intense recital of aghora mantra. He should also perform kṛcchra yāga. There is no other kind of atonement for such a crime. The initiated person should not converse with a woman who is in her periodical course.. If ~~the~~ violation of this rule takes place unintentionally, guhya mantra is to be recited for 100 times. If it has been done intentionally, the mantra is to be recited for 500 times. One should recite for greater number of times if violation of the rule pertaining to nirmālyā takes place.

21-24½

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nindām bramādatah kṛtā śivasyānyatamasya vā ।
 japedisām tada śuddhyai ग्र शतamekantu yantritah ॥
 dasāndhami trisātādavāk - bhavet- snānājapeccchuciḥ ।
 tadvāndhvāni pañcakam yāvacchatamī naktamī vīdhīyate ॥
 tadvāndhvāmuparāsaya trirātramayutamī jāpet ।
 jñātvāivam tadbalamī jñānam jātibhaktim sahīṣṇutam
 etān vicārya tat-dadyāt- guru vā laghu vā svayam ।
 tadvāsiyam prakartaryam - athā vā gunubhāśitam ॥
 nikṛṣṭajāti samiyoge kalpanūyamī yathoditam ॥

(iti sūmat- kiranākhye mahātāntre caryā pāde
 mahāpātaka- prāyaścitta vīdhīstrayodasah pataleḥ)

If due to negligence or carelessness one happens to speak evil of Siva or other gods, for the sake of atonement, he, having a perfect control over his senses, should recite īśāna mantra for 100 times. If defilement occurs, ^{to one.} during day time, ^{he} should recite pañcama (i.e īśāna) mantra for 300 times for the sake of spiritual purity. If it occurs further during night time pañcama is to be recited for 100 times. On its further

occurrence of sinful deeds he should observe fast for three consecutive nights and recite the mantra for 10,000 times. Thus knowing the intensity of sinful deeds one should do penitential rites ordained for them in an elaborate or simple manner. He should observe the specific modes of conduct particularised to his own caste with devotion and forbearance. Moreover, in order to extirpate the evil effects arising out of mingling with the people of outcaste or ~~less~~ lowest caste, one should do expiatory rites as directed by the preceptor.

(This is the chapter on the performance of penitential rites for heinous crimes, the Thirteenth of the caryāpāda of the Kiraṇagama mahātantra)

ATHA UPAPĀTAKĀDTNAM KRCCHRĀCARANA PRĀYASCIITTA VIDI

(then on the performance of Kṛcchra and
expiatories for minor crimes)

garudeh -

nikṛṣṭajāti samiyoge kāmākāmat- kte sati ।

prāyascittam bhavet- tatkim- vada lokākhilāśraya ॥

garuda -

O, Lord, protector of all the worlds! When
the defilement of intermingling with low castes occur
willingly or unwillingly, what are the penitential
rites to be observed? These may kindly be
elucidated.

Bhagavān -

ajñānat- goghnatā yasmin mandire samisthitā yadi ।
 saurabhanḍa parityāgat- kṛcchračchuddhiḥ-nare bhavet ॥
 kāmato yadi vā bhuktrā tapta kṛcchrāt- vānacchucih ।
 kāmato yadi vā bhuktrā sakṛt- kṛcchrāti- kṛcchraḥ ॥
 vāmadeva japačchuddhiḥ parāku snte s lhaवां sakṛt ।
 japtvā bhuktrā s lha pāpēna tada s sau tatsāmā bhavet ॥
 rajantī carmajamī kṛṣṇamī yadā vā mandire sthitam ।
 bhānḍatyāgat- yathā śuddhis- triyāhāt- pañcasaharikā ॥

The Lord said :

If a cow has been killed unintentionally in a cow-shed or in a house the sinner should give away all the vessels and other possessions belonging to him and should observe the vrata known as kṛcchra. Then only he can attain purity. If one has eaten the prohibited foods intentionally, he must observe what is known as tapta-kṛcchra. for the sake of purity on taking meals & during the prohibited days and on eating prohibited foods, he must observe kṛcchra vrata or ati kṛcchra vrata in order to be delivered from the impunity of sin. If not in this manner, he shall

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observe a kind of fast known as paraka. Or,
after giving away liberally the substances like būmenīc etc.,
leather articles and iron vessels, he should recite
aghora mantra for 5000 times in three consecutive days

yadā bhuktvā hyakāmādvā kṛṣṇe ghoram jāpet-trayam |
 kāmādvā drigunām karma sakṛdyogādvinirmitam ||
 akāmādvā sīha samiyogat- cāndrāyanā vīhistatah |
 bahudaiwasikā yogassamijātah kāmato s̄pi vā ||
 tada cāndrāyanām kāryam vārinā kevalena tu |
 prānihimisātmake pāpe śataghora jāpacchucih ||
 kāmākāma krite vā s̄pi ghorasya dasanūpākam |
 samiyak-vicārya tam jñātvā dadyāchchuddhah punarhitam ||

When one has taken the prohibited foods during prohibited days unintentionally, he should recite aghora mantra seated on the skin of deer for three consecutive days. If he has eaten, even for only once intentionally he should do the same kind of expiatory rite two times more than the previous one. Or he shall observe cāndrāyanā vrata to extirpate the defilement. ^{The prohibited foods} For the defilement caused occurred on contact with bahudaiwasika intentionally, he must observe cāndrāyanā vrata and taking ceremonial bath as explained in the scriptures. If one has done injuries to animals and creatures, he should recite aghora mantra for 100 times. If one has done injuries to animals intentionally or unintentionally he should offer the materials, their weight being equal to ten nūpākas to Aghora Deva. He should henceforth be kind towards all beings.

Gāudah

Bhagavan kīdr̄śah prakta kṛcchra / nyastapta samijñakah !
atikṛcchrah parākaśca cāndrāyana vidhiśca yah !!

Gāudā -

Various kinds of vratas like kṛcchra, taptakṛcchra,
atikṛcchra, parāka, cāndrāyana etc have been
mentioned earlier. Kindly explain to me the process
by which these vratas are to be observed.

11-12 a

Bhagavān -

ekabhuṭam tryahamī kāgyamī tridimairyadayaśitam !
tryahamī ca naktalbhujitram tryahamī syānmarutāśanam !!
svami kṛcchrasamākhyātah prajāpatya iti smṛtah !

The Lord said -

Taking meals only once for three consecutive days, eating
for three days, only those things which are offered to him without ~~or~~ begging for,
taking meals only during night for three days and subsisting
only on air for three days — all these ~~are~~ are the
aspects of kṛcchra vrata otherwise known as
prajāpatya vrata.

12b - 15 a

tryahamusñami bibhedvāri tryaham syāt kṣīnalhojanam ॥
 tryahamusñami gṛtamī bītrā tryaham cetkeralam yadā ।
 tapta kṛcchrasamākhyāto hyati kṛcchramataścīnu ॥
 kṣīnasya tripalamī pānamī divasānyekavimisatih ।
 ati kṛcchrasamākhyātah parakañca nibodha me ॥
 dvādaśāsthām nirāhārat - parāka iti smṛtah ।

Taking hot water for three days, milk for three days
 warm ghee for three days and ~~for~~ fasting for
 three days (not even drinking water) - these are the
 aspects of tapta kṛcchra vrata. Drinking of milk only,
 its quantity being three pānas a day, for twenty-one
 days - is known as ati kṛcchra vrata. Observing
 fast for twelve consecutive days (keeping himself
 without taking any kind of food or drink) is known as
 parāka.

~~śūdraśāham nīrāhārat - pānāka iti smṛtah !~~
 māśāndham grāsaurdhīśyācchukle prāsasiteteare ॥
 cāndrāyanamiti praktaṁ jalādevajalātmakam ।
 snātvā snātvā japaḥ kāryo mandireṣ byāthavā bahih ॥
 samāptau trividhami kāryam phojanam sāstha coditam ॥

(iti sūmat- Kiranākhya mahātantra cāyañpāde
 kṛcchra ss carana vidhi scatundaśah pātalah)

The process of
 increasing a mouthful of food day by day during the
 first lunar fortnight and decreasing a mouthful of food
 day by day ~~is~~ during the second lunar fortnight is
 known as cāndrāyana vrata. Instead of taking
 solid food, if one takes water in this manner, then it is
 another type of cāndrāyana which is of the nature of water.
 Taking bath as the occasion needs, one should do
 japa either in his house or outside his house ~~etc.~~
 (say, in temple and ^{other} sacred places). Bathing, reciting
 and eating - all these are to be done according
 to the procedures declared in the scriptures.

(This is the chapter on the performance of kṛcchra and
 expiations for minor crimes, the fourteenth of the cāyañpāda
 of the Kiranāgama mahātantra.)

ATHA ĀCĀRYĀDI SNĀNA BHOJANA VIDHITI

(Then on the rules pertaining to bath and food
with regard to preceptor, etc.)

Ganudah -

gṛhe snānam katham kāryam bahissnānam yathoditam ।

sāstroktam bhojanam kāryam dīkṣitaśatkatkatham vada ॥

Ganuda:

~~Ganuda~~ - Since the procedure of taking bath in tanks etc has been
already been explained,

What is the procedure of taking bath inside the house ??
~~and outside the house~~? What is the procedure of
taking meals to be adopted by the initiates as
declared in the scriptures? Kindly elucidate these matters.

Bhagavān -

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īśatkanayutamī pistamī ghaśāñca rajanīyutamī¹
 tenodvartanakamī ~~siddham~~ snigdhamī gr̥hasthasyoditamī ūlhamī²
 ahanistamī bhavet pistamī gocaro vā tapasvinahī³
 taylorabhyudito s̥ bhyanigo drayorāmalakodakamī⁴
 snigdhamēkasya tatkāryamī dvitīyasya tu kevalamī⁵
 punarśnāyat-puroktena vīdhānena gr̥he khaga⁶ mī

The Lord said :-

A small quantity of flour (of green pulse) is to be mixed with turmeric and other fragrant unguents. One should knead them to make a paste. Smearing the paste over his body a house-holder should take bath inside the house. This kind of bath is supposed to be auspicious. Anointment of flour paste shall be done even by those who belong to the group of gocara and ascetics. Those who belong to these two groups should, beside anointing of this paste, also take bath with āmalaka-water. This kind of bath will ~~give~~ induce softness ^{to the} body. Or the ascetics may take bath with āmalaka-water only, ~~as~~ avoiding the besmealing of flour-paste. O, Garuda! A house-holder can take bath inside the house even in a manner prescribed for the ceremonial bath.

kintu tatra vīśeṣoṣyamī kartaryamī dehamāṇjanam ।
 myādāmī brakṣipya tadbhānde bhāryamī tacchivatīrthavat ॥
 evam snātva ssya samihārshī kāryassvāhṛdi pūrvavat ।
 bahissnātva vīdhāryantu dhanī kārṣeyamujjvalam ॥
 kāsāyamālāvā śuklam grhastāsya yoditamī purnah ।
 yāvaccharvācanam tāvāt- grhīnāmī niyamo bhāvet ॥
 savadā samiyamah kāryo vratināmī saucha pūrvakam ।
 Bhoktaryamī codita sthāne kṛta pūrṇe dīne dīne ॥

But while taking bath inside the house, some specific activities are to be done. But a small quantity of clay (collected from sacred places) is to be put into the water collected in a vessel for the purpose of bath. The initiate should mentally ~~mentally~~ ~~transmit~~ ~~it~~ ~~by~~
~~transmitting~~ the power of specific mantras into the water thereby making it as Sivatirtha. Other activities are the same as prescribed earlier, & i.e. (After taking bath he should draw back into his own heart those mantras ^{the power of which has been} transmitted, ~~into the water~~ from the ~~left~~ water
~~left~~ over inside the vessel).

Hariom.

Having taken bath ^{inside the house,}
~~outside the house (or inside)~~ 501

The initiated house-holder, if he is a wealthy person, shall wear ~~the~~ a lustrous silken cloth. It is said that he can also wear loin cloth or white garment. Then the house-holder should observe* the necessary religious austerities until his daily worship of Siva gets consummated. Katinas (ascetics) should have a perfect control ^{over} of senses and should maintain purity augmented by samska (purificatory activities). After finishing the daily worship, the preceptor and other initiates should take meals sitting on ~~the~~ pedestals designed in various manners according to the standard of initiates and the preceptor.

9-13(a)

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pītham taddesi kānāntu kartavyam laksanānvitam ।
 sat-trimisadangulam pītham guruvā trimisadangulam ॥
 sādhakasyāngulānyastau putrakasya tu vīmisatih ।
 Kartavyam samayānhasya catuvinisat-tadarigulam ॥
 catūstridivya-nekhanikam gurvādi samayāntakam ।
 bāhyavaktrami mydā ^{kanyāt} kānyāni - sammukhami yogapūtravat ॥
 tadvat-pīthāni kānyāni kintu tattrāndha vistaram ।
 vistarasya tilbhāgē pāshā kānyastrikonatah ॥
 trikonascatuvaśā vā pādukāssyussamā dīdhāh ।

The pedestal of the preceptor should have been
 embellished with various kinds of designs and carvings.
 The pedestal should be 36 angulars ~~in length~~ or
 30 angulars in length. For sādhakas and putrakas
 pedestals ~~should~~ ^{shall} have a measurement of 28 angulars;
 and for samayī - 24 angulars. All these pedestals of
 different ~~in~~ measurements should have been decorated
 with carvings of four lines, three lines, two lines and
 one line respectively. The ~~other~~ ^{the} upper surface of
 the pedestal (of preceptor) should have been made

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so as to appear glossy like yoga pitha. The breadth of each pedestal should be half of its length. With a thickness about one third of the breadth, pāsas (border design) should have been carved in triangular forms. The base (^{short} ~~small~~ leg) of the pitha may be in triangular or rectangular form. All the four legs should be strong and with equal height.

x

guruh pūrvamukhasshthitva- putrakah pāścimānānah ॥
 sādhako daksināvaktas- samayī coltarāmukhah ।
 Bhūnakti sādhakam iṣṭaktrā mukhyavṛttena bhāvataḥ ।
 Bhājanam yadguruḥ kāmam naupyam syāt- sādhakasya tu
 tāmaṇakam putrakasyoktam lokaṇam samayārthīnah ॥
 abhāvāt- tāmaṇekam vā kāṁsyes nāmī na hi dāpayet ।
 abhāvāt- kāṁsyajam proktam ghorajaptam tu tatsamam ॥

The preceptor should take meals, being ^{as long as possible} east-faced.

Facing the direction of west, a putraka should eat; facing the direction of south, sādhaka should take meals; and being north-faced, samayī should eat the foods.

With the exclusion of sādhaka, all other three persons should strictly adhere to this injunction. (At times, a sādhaka shall take meals facing other directions also).

The preceptor should use golden vessel; sādhaka - silver vessel; putraka - copper vessel; and samayī - metallic vessel. If golden or silver vessels are not available, copper vessels may be used by them. One should not place the food in brass vessels. If the ~~these~~ copper vessel also is not available, brass-vessel can be taken after purifying it and consecrating it with ~~the recital of~~ agnora mantra.

17-19(a)

505

Saravam padmī patrami sākajam brahmavrikṣajam ।
 rājivotpalarambhottham madhūkam pīta vrikṣajam ॥
 patrami sanigrhya Bhoktaryam ekam tēsāmi yathēcchaya ।
 patrāni bhinnarūpāni Bhojane varjayet-sadā ॥
 erandēśvattha-kurvaka - paśāca tarujam tyajet । -

of not metallic vessels, platter or shallow dish.

leaf of lotus-plant, leaves of ¹¹ trees like teak, fig, plantain, madhuka and sandal etc, leaf of blue-lotus plant — any one of them shall be used according to the circumstances and availability.

Mutilated or broken leaves should always be avoided. so also, leaves of castor-oil plant, kuru, sun-plant and paśāca trees should be avoided.

tadūndhram bhojanam kāryam - āposana purassaram ॥
 brahmāksarena tam japtvā tryaksarenānnam eva ^{ca} ~~te~~ ॥
 saprānādi vibhāgena Rulvā pañcāhulch kramāt ॥
 maunamāsthaya bhoktaryam sādhakādi trayena tū ।
 bhoktaryam prabhūnā yadirat-ācāryena yathēchchaya ॥

After placing a suitable vessel or leaf on the consecrated ground, food is to be served. One should begin to eat after doing the precursory activity known as āposana. He should consecrate the food by reciting brahmāksara and trayambaka mantra (or Mṛtyuñjaya mantra). He should ^{swallow} ~~take~~ a small quantity of food five times as ~~it~~ ^{the} offering of āhutis into prāṇagni reciting the mantras of brahma, apāna, vayāna, udāna and samāna. Then observing strict silence sādhaka, pethaka and samayī should eat the foods. The preceptor, sealing himself majestically like a lord, should take the meals.

tyaktvā s̄gram ca na śākādyam laśunālābukādikam
 matsya-māṁsādikam caiva bhakṣyam yacca virodhakrt ॥
 pātre brāhmaṇitam bhrojyam svayam hṛtvā na bhakṣyat ।
 yathā parasparasparo na yathā vibhruṣo na ca ॥
 kṣudra prāṇī samāliṣham tyaktvā tadbhajanam bhavet ।
 ucchisṭopahate pātre kāryā śuddhiyathoditā ॥

Edible green leaves should not be relinquished.
 But garlic, alābuka (bottle-gourd ~~or~~ gourd),
 fish, flesh, etc - are to be avoided. Eating ^{of} these
 things is contrary to their religious observances and
~~conduct~~ guests. Only the food that has been
 served in the vessel or leaf should be consumed.
 One should not take the food with his own hands
 and serve to himself. The food mutually touched
 or consumed and that polluted by drops of saliva
 and the food licked by vicious animals such as dogs etc
 are to be avoided. The vessels which have lost their
 purity due to ucchisṭa should be cleansed then and
 there according to the procedure declared in the
 scriptures :

25-26

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bhuktraiwam rāma pāda sthamangus tham vālinā plavet ।
 daksahastasamu the nārigus the nādho - mukhena tu ॥
 rocalyedatmatattvam tu brahavaadi namontakam ।
 bhuktrācanikramanam kuryāt - ki the copavaset - punah ॥

Having eaten the food in the prescribed manner, one
 should sprinkle water drops on his left toe. ॥
 Sprinkling of water is to be done by making the water
 drops to trickle down through the ~~right~~ thumb of the
 right hand stretching it downwards. Then he should
 illuminate his āmatattva by reciting the mantra
 of ānna ~~begin placed~~ which begins with
brahma and ends with namah. After finishing
bhojana, ^{the} ~~one~~ should be moving about slowly
 for a while and then take rest sealing himself
 on another pittha.

sugātrami tatprakartiryam catuspādayugamī guroh ।
 simhāsanamī karāyāmāmī tatpādochchrayakalpitam ॥
 vistārāstamalbhāgena mātikāni brakalbayet ।
 astāngulocchritamī kāyam - upadhānamī sugātrakam ॥
 myducarmālbja-madhyāngam vṛttamī vā catussarakam ।
 pādāssuvartitah kāyāsssthūlamūlāh kāśodanāh ॥
 sthūlagrāsca-tribhāgena samamānam vibhāgatah ।
 samikṣepādidaṁkhyātam - ācāryasyāss sanamī sūlham ॥

The pedestal to be used ^{by the preceptor} for taking rest should be with a well-built structure furnished with four legs. It should be like a ~~throne~~ throne having a length of one hasta. Its height should be one fourth of a hasta. Mātikas are to be fashioned on its surface within an extent equal to one by eight parts of its breadth. On the upper surface of it is to be furnished with upādhāna (cushion) which should be with a well-formed structure, its height being eight angulas. On its centre is ~~to~~ a soft skin of deer or tiger embellished with lotus or circular or rectangular design. The legs of the throne should ^{have been} be constructed in a splendid manner. The upper and lower 2 sections of the legs

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should be large and their middle portion should be thin. They should be with equal thickness and height. Thus the special kind of pilha to be used by the preceptor has been told to you.

itareśāmi yathēcchāto yathā vā vihitam geroh ।
 gurunāgṛha sthitenaḥ dūrādeśām samāgataḥ ॥
 sambhāsyāste yathā bruktās- siddhācārena yatnataḥ ।
 svabeta-purasināśayyām- althāvā daksinā śināḥ ॥

Others should be seated as directed by the preceptor.

Sitting on the throne-like bēthā, the preceptor shall converse with those who have come over there from distant places. They should speak to the preceptor abiding by the rules ordained for maintaining submissiveness and discipline. Then, about the mode of sleeping. One shall sleep on the bed placing his head either in east or in south. ~~The bed of the preceptor should be four hastas in length and two has-~~

~~# Approach explained in the text~~

sā catuskara dīnghāssyāt- vistārasyāttadardhataḥ ।
 tatsamañcopadhānami syāt- dvādaśāngula vistātam ॥
 tasyāmī svapet - gr̥hastastho yastāpasūr vātāpāssthitaḥ ।
 sanjāto vāgyatāstasya prakta mukhya-kati-trikā ॥
 etat prasāngataḥ praktaṁ bhojanam pūrvacoditam ।
 tacca kāyam yathābhāvāt- parucchīṣṭam vivarjayet ॥

citi sūmat- Kiranākhya mahātantri caryāpāde
 ācaryādīsnāna-bhojana-vidhiḥ pañcadasaḥ pātah)

The bed of the preceptor should be four hastas in length and two hastas in breadth. Upadhaṇa also should be of same length and breadth, its height (or thickness) being twelve angular. This kind of bed is for the preceptor in the order of house-holder. He, who is an ascetic, should sleep resorting himself to vātapa (thatched shed). Thus the procedure of taking meals, mentioned earlier, has now been elaborately told to you. Foods polluted by impure contact and lickings should be ~~also~~ abandoned.

(This is the chapter on the rules pertaining to bath and food with regard to the preceptor etc, the fifteenth of the caryāpāda of the Kiranāgama mahātantra.)

ATHA UCCHISTASPARSA VIDHIH

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(Then, rules on the purification of things left over
as remainders)

garudah

parasyo'chista-samisparso yadi syād eva tathā kim !
pātāsuddhi napi prakta nōktā tāñca vada brāhma !!

garudah-

O, Lord ! If there occurs any sort of defilement
because of the touch of impure beings, then how does
purity get effected ? Purification of vessels was hinted at
earlier. But it has not been vividly explained. Kindly
explain to me about purification of things.

Bhagavān -

svajāti-dikṣitasprastas-tadā ss camya śuciṁshavet ।
 ācamyādikṣitasprastassvajātyesam śatam japeṭ ॥
 samīpe dikṣite sprste bhavēcchuddistu pūrvavat ।
 tasmin-nadikṣitasprste japeṭ snātva śatadrayam ॥

The Lord said :

If any initiated person is defiled by the initiated person of his own caste, he can attain purity by doing ācamana. If he is defiled by a non-initiated person of his own caste, then, in addition to ācamana, he should recite Tāna mantra 100 times. If any person, who has been initiated just before (a fortnight or a month) gets polluted, purification can be effected as before (by doing ācamana). If he is defiled by the approach of a non-initiated person, he should take bath and do japa of instructed mantra 200 times.

evamerāntarami spṛṣṭrā dīkṣitasyottarasya tu ।
 śatatrikam bhavet sparsat soparāsājjapō bhavet ॥
 tadeva ~~sāt~~ sātusamjñasya sparsanāddīkṣitasya ca ।
 sparsādādīkṣitasya pi śatātpañca-japoditah ॥
 anyesāni pādahūnam ca prāyaścittam bhavet-khaga!
 puruṣā-ghora-vāma-jā jātiśā brāhmaṇaditah ॥

In the same way there arises pollution for the initiates (of higher standard) on the approach of persons who have been given the initiation of lower degree. For the sake of purification, the defiled person should do japa for 300 times, observing fast. If the initiated person gets defiled by his adversaries, whether they ^{have been} ~~are~~ initiated or not, he should do japa for 500 times. O, Garuda! if he is stained by others, he should do japa. By minimising the previous number of incantation to ~~the~~ three-fourth. The initiated persons belonging to the four castes like Brahmin etc., should do japa of purusa mantra, agnora mantra, vāma mantra and sadyojata mantra respectively.

Q. Is there some brief explained on how the significance works? e.g. why repeat the same mantras ~~it does~~ than the import?

tatanmantram japeś-sparśat- sahaśrāni dāśaiva tu ।
 parīcamasya tu mantrasya japeś-tasyā vicāratāḥ ॥
 kṛcchraṇḍghorajapah kāryo s yutaścandāla-saṅgamāt ,
 jñātrā-jñātrā yathāsparśam prāyaścittam tu tasya tu ॥

On defilement, let him do japa of this particular mantra for 10,000 times. Without any deliberation or discernment, the japa of Tīrāna mantra should be done by them. On defilement caused by the contact of an outcaste (candāla), let him do japa of aghora mantra 10,000 times preceded by Kṛcchra yāga. Having known the nature of defilement, expiatory activities should be undertaken ^{by} _{the} polluted persons.

bātraśuddhim̄ srūṣvai tām̄ sparsāśca vihitāḥ khaga ।
 hema-raupyādi-patrānām̄ vārinā śuddhirisyate ॥
 śanikhaśuddhyādi-śuddhīsyat̄ - tūṣṇivā mathitena vā ।
 bhasmanā kāmya-śuddhīsyat̄ - tāmrāmāmlena śuddyati ॥
 uchisti-lipta-patrasya vṛttiresā mayoditā ।
 proksya śuddham tyajeddaive uchistocchistabkhajanam
 bhraumādi-venu-patrānām̄ - gomayaistoya-gharṣanā ।
 dāruje-lohasrātānām̄ vārinā śuddhirisyate ॥

Then, listen to the purification of vessels ^{as and when} when they get stained. Vessels made of gold, & silver etc are to be purified through sprinkling of water. Vessels (or any other objects) made of cow-nut shell, nacre etc can be purified by cleaning ~~it~~ them with husk or chaff. The brass vessels can be purified with ~~ashes~~; ashes; the copper vessels can be purified with some substances like tamarind etc. For the purification of vessels contaminated by left-overs, the following procedure is to be observed as told by m. Vessels meant for common purpose can be purified by sprinkling pure water over them. If the vessels used for devotional activities get polluted, let them be abandoned. Vessels made of earth, bamboo etc can be purified by rubbing them with cow-dung and water; wooden and metal vessels are to be purified with water.

carmanāmī rājju vāstrānāmī śuddhi syat - kṣānarānīmā ।
 śuddiścodaka - bhāndānāmī paryagnikarana nātmikā ॥
 trinādikānīca yatrīcīt - kāṣṭhami tatprakṣayecchuci ।
 ullekhād bhūwi śuddhyeta - talhā gomaya marjanāt ॥
 sapindā - saucakam bhāndāmī tyajen - mṛduvenu jañca yat ।
 tadvaranīrmalya - samiṣṭhānīca rājasāhi viśuddhyati ॥
 śesasya pūrvavacchuddhi - vāstraśuddhi - jalai - bhavet ।
 ācāramācārecchaiwam sāstroktamī gurulhāsītam ॥
 tadarāyam prakartavyam - anyathā batānam bhavet ।
 guvārthamī nityahāni yā - na doṣāya yatastatah ॥

(ili srimat - Kiranākhye mahātantri caryāpāde
 uchchista sparsāividhi soddāsh batālah)

Garments made of leather, ropes etc are purified
 with bhrama and water; vessels meant for water-storage
 can be purified by paryagnikarana? Materials like
 grass, faggots etc collected for the purpose of yāga
 can be purified by sprinkling (of arghya water); the
 ground is to be purified by scraping (ullekhama)
 and smearing with cow-dung. ~~Earthen~~ Earthen or saltan
 vessels ~~meant~~ for to be used for sapindī and āśūca

should be abandoned on pollution. The vessels placed on nirmalya (remains of offerings to a deity) can be purified with bhasma. Other articles are to be purified as before. Ordinary garments can be purified with water. Votaries of Saivism should follow the rules of purification as explained in the scriptures and as declared by the preceptor. Purificatory rules are essentially to be observed; otherwise there will occur down-fall (on account of which they may find place in narakas). Aberrations that occur daily are to be atoned for. On observance of these expiatory rules, violations do not become productive of evil effects.

(This chapter on the rules of purification of left-overs, the sixteenth of the caryabāda of the Kiranāgama mahātantra.)

ATHA NITYAHĀNI-PRĀYASCITTA VIDHIH 520

(Then, ~~the~~ rules on atonements for daily aberrations)

Garudah

nityahamiryadā deva prāyascittantu tathā kim!

annam kākādibhir jagdhām tada tathāpi kim bhavet !!

Garuda -

What are the penitential rites for aberrations
 that take place daily? When food gets polluted
 eaten over by crows etc , what are to be done as atonement ?
 kindly tell me about these expiatory rites.

Bhagavān

ḗatajaptādajācchuddissaddya lopāstu dīksitaiḥ ।
 nitya hīne jape dīśam ṣatamekantu desīkeḥ ॥
 bahudaiwasika bhrāmīṣe hy uparāgo bhavet khaga ।
 sahasram pañcamasyatra japtaryam sarujā dhruvam ॥

The Lord said -

When there occurs violations or deprivations
 in what is to be accomplished daily, persons belonging to
 the group of dvija (i.e initiated persons) have to do japa of
 sadyojāta mantra 100 times. On the occurrence of
 deprivation in daily activities, the preceptor should do
 japa of ^{the} ṫīśāna mantra 100 times. If defilement occurs
 on account of bahudaiwasika, he has to observe fast.
 Essentially he has to do japa of ṫīśāna mantra 1000 times
 with all diligence, when he gets diseased.

4-6

nīrujo desikasyātra Bahudaiwasikā kriyā ! 522
 nastā yadās yute due tu japtīrā suddhistryahātmikā ..
 dūnāya tarya dātaryamि Keralasyāyutadrayam !
 sahasā yasya vā pañcasahasrāni dñe japaḥ ..
 kantavyo ghorasamijñasya japaḥ kāyo yathārthaḥ ..
 athā ss cānyavaco grhya tadarasyam Bhavet-khaga !!

Please clarify in []

If the preceptor, who is not diseased gets defiled on account of his activities concerned with Bahudaiwasika purification ~~can~~ gets consummated in three days by doing japa 20,000 times; or to ward off ~~the~~ impurity, japa should be done ~~at~~ 20,000 times without observing a fast. If one is precipitated by circumstances to do japa rashly 5000 times a day, then, for having done so, he should do japa of Aghora mantra in a manner as instructed by the preceptor.

śrakākā ss līdhamannantu svalpam tyājyam tu desikaiḥ ।
 dronādhakapramāṇam yadā līdham ca na santyajet ॥
 grāsamātram tadudarthyā prokṣya vāmena suddhyati ।
 suddhīryā s jaśatam japaṭā śrakākā ss līdha bhakṣane ॥
 kṛkalasāhi-mandūka-sprstam hr̥dgakāraṇam ।
 śrāsakāsākaraṇjustam bidāla-nakulādibhiḥ ॥
 tairbhukte ca śatāchchuddhisnātva gavyājya bhakṣanat ।

The food licked or scraped by dog, cow, etc., if it is
 a small quantity, is to be abandoned by the preceptor.
 But if the food is about to a measure of droma or ādhaka
 is licked by them, it should not be thrown out. Having
 taken a mouthful of it and thrown away, he should
 sprinkle over the remaining food with the vāma mantra.
 The ~~eatables~~ or victuals, scraped by dogs and crows, get
 purified by sprinkling and doing japa of sadyojāta
 mantra 100 times. The food lapped or licked by
 lizard (~~cobra~~, chameleon, snake, frog etc) is productive of
 heart-diseases; likewise, the food licked by cat, mongoose
 (ichneumon) will ~~be~~ be a cause for diseases like asthma.
 If it is somehow taken by a person, he should take bath,
~~and~~ do japa 100 times and take pañcagavya along with ghee

garudah -

trayokto dīkṣayā moksah prāyaścittaiḥ kimatrataiḥ ॥
prāyaścittam sadoṣānām dīkṣayā kinkṛtam vada ॥

garuda -

It was told by you that release is accomplished through initiation. But, for what purpose, ^{have} these expiatory rites ~~have~~ been ordained? If it be said that these are for those who get polluted with impurity, then what is the ^{effect} ~~use~~ of initiation?
(Initiation becomes futile)

10(c8) - 14

tadyathā kṛṣṇyupāyena sādhitam tū mahatphalam ॥
tathāpi naksanaistarkhi taissadbhīśca narairdhruvam ।
kriyate sdyāpyavajñatam tada swam pralupyate ॥
evam sudikṣe moksasya sādhitās pi bhaktaśrayā ।
tathās pi naksanīyās sau prāyaścittādibhiḥ pumah ॥
ksetre kṣiptam yathābījam yadrattaya vivardhanam ।
paripākāt- phalāt tathā tadvanmuktisca dīkṣayā ॥

The Lord said :

As far as cultivation is concerned, greatest effects are achieved by employing various means. Likewise ^{The greatest}

result is achieved by the preceptor and virtuous persons by strictly observing to the prescribed rules for doing expiatory rites. If the activities concerned with cultivation are done without knowing their significance and in a disregarded manner they become suppressed and infringed not yielding the good effects. So also, even though the beatitude of excellent kind can be accomplished through dīkṣā, it is to be guarded and protected by the ~~obi~~ ^{knowing} acts like benetential rites and purificatory rites without doing which dīkṣā becomes impaired and effectless. In the same way as the seed thrown into the ground begins to sprout and getting nourished by water, manure etc, yields fruits on maturation, so also dīkṣā, getting energised by benetential activities, yields the final beatitude.

alīvara sādhilair mantraiḥ pāśānsphādilīhiḥ kṣanāt ।
 mucyate mantrāsāmarthyat- viuddhatrāt- kriyā na sā ॥
 tasmāt- tatpratipattayam bhālamatirodharam param ।
 niyuktastē spī kurvanti karma yaddvesabhitavat ॥
 tat kriyākāni bhissiddhaścāmnyā yasthilivartibhiḥ ।
 savadha nāsti tadvastu mantrairyamna prasāddhyate ॥

(iti śūmat- kīraṇākhye mahātantri caryāpāde
 nityahāni prāyaścittāividhīḥ saptadasaḥ batalah)

Quick deliverance from the perturbances of bonds is effected through dīkṣā when it is protected by incantation of mantra and finally one gets release on account of dīkṣā. The aspirant gets disentangled because of the power of mantras. Violations are always opposed to the power of mantras. If they are not atoned for, dīkṣā becomes futile. Therefore, supreme results are gained through expiatory rites. Each activity of an aspirant is accomplished by mantras which are directed by Mantheśvaras. Mantheśvaras execute the will of Lord like the actors who appear in various ~~other~~ disguises according to the circumstances. By their active power, they accomplish the desired ends of an aspirant. There is nothing in the world which is not to be accomplished by the practice of mantrayoga.

(This is the chapter on the rules of atonements, the
 seventeenth of the Cāryāpāda of the Kīraṇāgerma mahātantra)

(Then, the rules for observing Saivavrata)

garudah -

sādhakah putrako vā sibi samayī vā stha desikah ।

anyadesēgataḥ hyete sambhāryāstu katham vada ॥

garuda -

O, Lord, what are the suitable vratas to be observed by samayī or putraka or sādhaka or desika on returning from distant lands? How are they to be practised? Kindly explain to me.

jñātvā ss cārah prakartayas-sa ca samskāra pūrakah
 sādhakādītrayam yacca sadyojāta kala trayam ॥
 kala trayam kalamekāmī guruśeṣam vadet kramāt ।
 dvijādyā guravō vāsyus-sprśedanigusṭhakam talhā ॥
 angusṭha-tarjanī-yogān-madhyamāngusṭha yogatah ।
 syāt-tadangusṭhakasparso-vaktrādi kramayogatah ॥
 pañcamābdād-gurubrūyat-evameśāmī kramasthilih ।
 ityevam śāivamārgastrās-svātmīyāmī śāshacoditam ॥
 kurvanti ye yathāśaktī - prāpnurvanti sthram phalam ॥

Citi śīmat- Kīraṇākhye mahātantri coryāpāde
 śāivavrata ss caranya vidhirostādasah batalah)

This instruction of mantra is to be undertaken by him only after knowing his modes of conduct. Instruction on mantras should have been preceded by proper consecratory rites (samskaras). For ~~the~~ ~~the~~ ~~the~~ Initiates belonging to the group of sādhaka, putraka and samayī should be instructed on three, two kala mantras, two kala mantras and one kala mantra pertaining to Sadyojāta respectively. The preceptor and dvijas (initiates persons) should touch the thumb with little finger, forefinger ^{and touch it} with middle finger, and ring finger with the thumb in due order, during the japa of vaktrā, aghora, vāma and Sadyojāta mantras respectively. After the completion

of one year the preceptor should ~~give~~^{teach} them ^{the} Śāṇa mantra. Then these mantras have a particular order of instruction. These rules are to be observed by the votaries of ^{the} Saiva path according to their own scriptural declarations. Those who observe these rules according to their capacity and will of mind attain everlasting benificent results.

(This is the chapter on the rules of observing Saivavratas
the eighteenth of the Cāryāpāda of the Kiranāgama mahatanttra)

(Then, the chapter on the rules of observing
sādhaka vrata)

garudah -

samayī sutayoścāpi desikasya mahesvara,
eṣāṁ vṛttissamākhyatā sādhakasya brañhi me ॥

garuda -

O, Lord, ^{so far the} ~~so far it was clearly explained about~~
the vowed observances of samayī, putraka and desika
were clearly explained. O, Great Lord! now kindly
explain to me about the observances to be practised by
sādhaka.

sādhakasatviko dhirassahisnur mantradhīvarah ।
 apradhr̄syo mahāprajnassamalośtaśmakāñcanah ॥
 udvūto homanīśthasice japa dhyāna ratassadā ।
 vighnatrotsārane kalyo urata nīlāssamāśucih ॥
 sasahāyo vanam gatvā urata caryām samārahet ।
 asahāyo yadō tasmīn susahāyah kamandaluh ॥

The Lord said :

A sādhaka should be virtuous and courageous; he should have the mental vigor to endure the troubles and difficulties; he should have a perfect knowledge of mantras.
He should have a supreme self-perfection; he should be invincible endowed with the highest kind of erudition; he should possess an equanimity of mind to cast an equal look over pitcher, stone and gold; he should be zealously active; he should have an intense desire on doing homas, always being delighted in ^{doing} japa, dhyāna etc; he should be skilful enough to effect the removal of hindrances; he should ~~be~~ have an acuity in observing vratas; he should have an impartial outlook; he should always maintain purity. Such a sādhaka, having gone into the forest ~~with~~ accompanied by his consort, should begin his observance of vratas. If he is to go to the forest without any accompaniment, at least he should take with him a vessel (Kamandalu).

Having consecrated the water poured into the vessel with aghora mantra, he should expose it (show it) to the sun. Then he should (mentally) offer it to Lord Siva and to his preceptor, accompanied with the sound of the bell. After offering it as nivedana, he should place it on the grass strewn over the ground with Sadyojata mantra. On the sprinkling of water on it with Siva-mūla-mantra, the water poured into the kamandalu-vessel becomes possessed of purity. Other materials which are impure and defiled should be purified according to the procedure explained before. In this way purification is to be done by the sādhaka and by the other three kinds of sages also.

kamandaloryathā proktamī svanūpamī syū sāmpratamī
 kānyos tāngula vistināmi dīnghamī syāddrādaśāngulamī ||
 vistānat - dīryāngulamī grāvamī dīnghamī syāccaturāngulamī ||
 vṛttamī syādarāngulaih kānyamī catuḥśīca pravartanā ||
 angusthavartikamī kānyamī sushrāmī tasya madhyatāhī ||
 asau dīryāngulamānena kāñcī tasya pañchramātī ||
 apānāngula vistināstasya kānyassuśolhitāhī ||
 sāśālastambako vā syādevamī kṛtvā vrata caret ||

Now listen to the shape of kamandalu-vessel which was mentioned previously. The vessel should be 8 angulas in breadth and ~~10~~ 12 angulas in length. Its neck-part should be ~~1~~ 2 angulas in breadth and 4 angulas in length. Its circular shape is to be constructed with a diameter of 4 angulas. An aperture is to be provided ~~at~~ at its middle portion, with a thickness of one angula. Around its shape a girdle is to be provided with its breadth being 2 angulas. The girdle is to be constructed in such a way as to present a pleasant look with proportionate and appropriate measurements. It may be adorned with śāla or tambaka. Having taken a kamandalu of these specific lineaments, he should commence his vrata.
~~so picture would be helpful.~~

jatāmakuta sātobam śūlakatvāṅga lāñchitam,
śuddhami mundārdha samyuktam trilocana kṛtodaram,
vyāghra carmāmbaram śāntam raudhauratamidam śubha
kanīṣṭhasya bhavēcchuddhi - māsaīṣadlhirishottamā ॥
madhyā māsaīcaturbhīśca kaudrā māsaīstribhīrbhavet
vrataṁpravarām raudram tatsiddhau sakalām pūnch
kāryam mantravatam siddhyai sādhakairnānurūpataḥ ।
grahām yāga pūrvantu mokṣānañca tathā bhavet ॥
suvaratam desikenāśpi kartavyam pūrvavat-khaga ॥

citi sūmat-kinanākhye mahātantrē caryāpāde sādhaka
vrata ss carana vidhirekōnavimisatiḥ patalah)

x

Majestically adorned with the crown of jata, he
should hold trident and khatvāṅga. The khatvāṅga
should be pure furnished with the twelve eyed half-skull
the sādhaka, attired with tiger-skin and appearing
with serene tranquility, is to observe ~~as~~ the most
auspicious vrata known as Raudra vrata. By observing
this kind of vrata one can attain purity comparable
to Sivai impeccable nature. For the sake of attainment,

The most excellent result, this vrata is to be observed for a period of six months; for an intermediate result, this is to be observed for four months; and for an insignificant result, this is to be observed for three months. There is another kind of Raudra vrata which is ^(not) so significant one as the earlier. To observe this kind of vrata one should again become energised with mantra kales. For the ^{take} sake of accomplishment, as according to the rules as enjoined in the scriptures, mantravrata is not to be observed by a sādhaka. As the commencement of this Raudra vrata, is to be preceded by a specific yāga, so also its deliverance (vratamokṣaya) also is to be preceded by the specific yāga. Even by the preceptor, propitious vratas are to be observed as explained before.

(This is the chapter on the rules pertaining to the practice of sādhaka vrata, the nineteenth of the caryapāda of the Kīrānāgama mahātantra)

(Given the chapter on the rules pertaining to the vratas
to be observed by the preceptors)

gāndah

bhagavam yat-trayaḥ deva guruvrāntam vratam bhavet ।
vidhānam tasya kīm deva brūhi vistarato mama ॥
japaśca sūcito deva trayaḥ nortassavistaram ।
kasmin kāryam katham vā spī tacca brūhi guruvratam ॥

Gauda -

O, Lord, you have stated about the ~~vrata~~ vratas to be
observed by a preceptor for the sake of his own spiritual
enlightenment. Kindly explain to me ~~its~~ ~~the~~ the
specified procedures with all details. Also, the nature of
incantation was stated earlier. But it ~~was~~ has not been
vividly explained to me. Under what ~~circum~~ circumstances
and in which manner guruvratā is to be observed?

Bhagavān -

survatam desikasyai ca tadanyasya bhavenna hi ।
 paryatrayamadhaśśayī carubhūnartabhojanah ॥
 mauñjādinākṣasūthi ca triśnayāt-kusabhrccchuchih ।
 trayodasām ja penmantram yuhotyastāśatami śatam ॥
 saharam mūlamantrasya pañcagavyam tato natah ।
 bibansām sattrāthantu yāvaccuddho bhavet urati ॥

The Lord said :-

The Beneficent vrata is to be observed by the preceptor
 and not by others. Reposing on the barren ground (not
 using any other objects of comfort) for three fortnights
 He should take camū (cooked food ~~that~~ used for
 offerings) during night. He should wear the girdle of
 darbha, ajinā and aksasūtra. Taking baths
 three times a day. He should always maintain purity
 having wearing a paritra-ring in his ring-finger
 (anāmika). Having done the incantation of mūla-
 brāhma-mantra He should offer homas 108 or 100 times.
 He should recite mūlamantra for 1000 times, taking
 pañcaganya continuously for three nights. By doing so
 the preceptor who observes ~~X~~ this type of vrata becomes
 exceedingly completely purified.

* ~~please excuse~~

grhinoś bi vrataṁ kintu vrataṁ nigarī tāpasiṇah ।
 pāśāksphena nirvānam tatksāntasya prajāyate ॥
 anyārthaśiddhaya yāśca sucirmantraḥ bhāvā matā ।
 vrataḥ bhāvati yasandeho mokṣasāvalpēna siddyati ॥

If ~~he~~ vratī (one who observes the periodical religious of conduct) is a house-holder, the above rules are applicable. But if he is an ascetic, the aforementioned observances only form part of his complete etiquette. Perfect calmness (tranquility) can be gained through complete severance of bonds. This kind of ineffable calmness is achieved by those who maintain forbearance. Other kinds of accomplishments meant for the benediction of others get effected only through their power of incantation of mantras. By their vratas, ~~they~~ release is possible for them in a simpler way.

sādhakena japaḥ kāryaḥ kṛtva snānam i yathā vidhi ।
 mahāśāne tirthe vā vane vā giri-gaḥvara ॥
 vijane vā janākīne samit-puspodaka-nīte ।
 sthāne kṛtva japaḥ kāryaḥ kṛtva linga-parigraham ॥

Incantation of japa is to be done by a sādhaka after he has taken^a bath according to the rules enjoined in the scriptures. He can undertake the specific mode of japa either in the burial ground (or place of cremation) or near watery places or in a forest or in thickets, mountain-caves and ~~in~~ secluded places. He can do japa in a place which is very often frequented by people using faggots, flowers, water etc. Incantation should be ~~taken~~ done only after taking^a bath or after doing the worship of Sivalinga.

Śāka-kanda-phalāharah phalabhiksābhugera vā ।
 japeduttama siddhyarham dasalakṣam suyantitah ॥
 laksam trikam trimadhuram naktannam juhuyat-punah ।
 paksatrayam uratam kṛta siddhistasya parabhave ॥
 parīcalaksam japedevam laksandham homamācaret ।
 dasarātram uratam tasya madhyā siddhirbhavatyat ॥
 laksameram japedyastu juhuyādayutam punah ।
 ekāham uratasamiyogat-ksudrā siddhirbhavet-khaga ॥

He ^{should} do japa, subsisting his life on leaves.

roots, fruits, food got as alms etc., he should do japa having a perfect control over his senses. For the sake of achieving excellent kind of accomplishments he should do japa 10,000 times. After finishing his japa for the specified number of times he should do one three lacs of homas using trīka, trimadhura and naktanna. The most supreme kind of result shall be achieved by him by observing uratas for forty-five days. ~~for~~ To achieve the results of intermediate kind he should do japa for five lacs of time, ~~and~~ do homas for fifty thousand times and observe uratas for

ten days. For the achievement of lower type of effects
japa should be done for one hundred thousand times
Raman for 10 ten thousand times and observe vrata
for one day.

~~It is possible to explain in more detail
what a vrata is, what it consists of so the
other related opposite the effects being
mentioned?~~

uttamāmī madhyamāmī siddhim adhamāñca syuṣṭra me ।
 lokālokanuyāyitram cakravartitramultamā ॥
 anyat-dhanavilambādi madhyama siddhiśyate ।
 vasi karana vidvesastamlbhānādyā s dhamā mata ॥
 kurute japa matrena sādhako nātha samisayah ।
 uttamāmī siddhimanucchet - prasangam varjayet-tadā ॥
 svayamevopatishteta yatastasya balāt-khaga ।

Now, listen to the nature of the effect of uttama, ~~madhyama~~, madhyama and adhama siddhis. On account of the most excellent type of accomplishment one can attain the most powerful lordship by which he can make both the visible and invisible worlds to follow his commands. Due to the effect of intermediate accomplishment, he shall be endowed with all kinds of wealth. Due to the lowest kind of accomplishment one can attain the magical powers like causing attraction (vasikarana), causing enmity (vidvesana), causing ~~to~~ the suppression of human faculty (stambhana) etc. By strictly adhering to the prescribed rules of japa, beyond doubt, one can attain these benefits. If one is very much intent on the attainment of the uttama-siddhi he should avoid sexual intercourse or any other daliant enjoyments. He should always abide by the specific rules taught to him by his preceptor. Only through his intense diligence he can achieve the supreme powers.

17(b) - 18(a)

Garudah

uttamā siddhaya yāstu madhyamāśca srītā mayā ॥
 Katham ī devadevesa yāḥ praktaḥ kṣudrasiddhayah ॥

Garuda -

The benficial effects of the supreme and mediate accomplishments were so far heard by me. O, Lord of Lords ! now kindly explain to me about the nature of those specified as belonging to the group of trivial accomplishments.

18(b) - 20(a)

Bhagavān -

Rumbhat-putāntago deva śatunāma-samanitih ॥
 kṛtrā pretavane kṛddhah kṛṇadrik kundasamisthitah ।
 asy asthiyaśrinimbaḥomena kṛṣṇaḍhyānābhisamisthitah ॥
 apīndraguptam tacchatum yamavesma nayet-keśanāt ।

The Lord said :

The mantra-pallava known as Rumbhat is to be joined with the last syllable of the enemy's name. ^{With} Having an intense wrath and being in the crematorium, sitting by the side of fire-bit and casting a cruel look one should offer homas making use of bones, blood, faggots, bitter fruits and seeds of nimba tree deeply meditating on the black-coloured figure of Yama, the god of death. By doing so he can make his enemy enter into the abode of Yama even if he is kept protected by Indra.

Rumbhat - dvayasya madhyasthah kṛddho dvaya samanvitah ॥
 dvesakrt - siddhīrūpyasāt - viruddham jātaromabhis ।
 mshāt - rahnigatē kunde kṛddhaścōtkutikāsanāt ॥
 kāmadeva mapi stūnāmī tatkṣanāt - dvēṣatāmī nayet ॥
 hūnikārādyanta sānīkṛddhas - sādhyā gotra samanvitah ॥
 sthānumī stambhayate sīghramī sainyamī vai pāksaśāñcayān ।
 padantāmī vāyubijam syāt - trinabhyasāmī śivādikam ॥
 kākoliukatalaih homāt - uccātana karam param ।
 kunde vāyavya samijñe ca dhūmrādhyanāccanāsanāt ॥
 pṛetyagotra samāyuktam yojanānāmī śatāmī nayet ।
 om namo madhyamo deva sādhyā tantrikta varṇādhyāt ॥

The mantra-pallava is to be placed between the name
 and sādhyā (i.e. the effect that is to be accomplished); then with
 intense wrath and enmity He should repeatedly offer homas
 making use of the hairs of inimical animals. By doing so
 He can create enmity even between the persons intimately
 associated with each other. He should offer those materials
 into the fire-bit, ~~the does~~ hair. By doing so He can effect
 enmity between husband and wife even though they are so
 affectionate as Kāma and Rati. By placing 'hum'
 in the beginning and at the end of mantra and

pronouncing the desired effect (sādhyā) added with
 enemy's gotra and ~~name~~ name he can effect
 very quickly a state of immobility to the troops and
 armies assembled like birds. A particular mantra is
 to be formed by placing vāyu bija in the beginning
 'phat' at the end and enemy's name and sādhyā in the
 middle. By doing japa of this particular mantra
 for three consecutive days and doing homas making use of
 the feathers of crows, owl etc in the fire-pit ~~formed~~
~~in the direction of north-west and meditating on the~~
~~smoky-coloured form of the deity (vāyu) and seated~~
~~himself in carāsana~~ the sādhaka can effect
 the magical power known as uccātana. Seating
 himself in carāsana and meditating upon the smoky-
 coloured figure of the deity (vāyu), one should recite
 the mantra beginning with 'om namo'; other words of
 the mantra should be in the following order: name of the
 victim, name of the deity, desired effect (sādhyā). By doing
 japa of this particular mantra as instructed in the scriptures
 he can effect uccātana.

ākāṣane dūrābhijāśat - hūṇikālānikuśa yojanāt ।
 Rōmostra pāśīme kunde samidbhīḥ khādirādibhīḥ ॥
 ākāṣayet striyam dūyām viriñcairapi gehataḥ ।
 varunānna putrāntastha lābhām cāpyāyate dhyūvam ॥
 dūvā-kṣīra-samāyogat - pusti kṛjjāyate narah ।
 agneyadharanāyukto mantrēṇāpi tadātmakah ॥
 agnivanna putrāntastha hyagnijivālāyate śivah ।
 tasmādevam prayogācca vāstuvanno visargataḥ ॥
 nephām catuṣtaye yogān - nibjijo bijasāñcayah ।
 vātāshe prasādena binduyuktēna yojitah ॥
 ksetram prayādrasādurdhvam vāyudhyāneritah kumān ।
 viśahānnassa evotah kintu sarga samanvitah ॥
 naivājj pñoti visamī sthānat - visargānta samanvitah ।
 siddhakarmāni kurute kṣipramastaśatena tu ॥

In order to effect 'ākāṣana' the mantra-pallava known as 'hūṇī' is to be placed in the beginning and at the end. One should do the japa of this mantra and offer homas in the fire-fit formed in the direction of west ~~and~~ making use of the faggots got from khādirā etc. By doing so he attract the ladies and make them to be in his mansion even though they are kept in the place of Brahma. If

varunanna is added to the particular mantra, with all certainty the desired effect result can be effected very quickly. On doing homas making use of dīvara soaked with milk, the aspirant becomes efficacious in bringing forth nourishment, ^{and} wealth (puṣṭi). Engaging himself in meditation seating himself in the direction of south-east and doing japa of the mantra designed for the particular purpose, adding the seed letter of fire to the last syllable of the mantra, he can set the ~~things~~ blazes of fire on the desired place or objects. Keeping the same form of mantra, he should combine vāstu-bija and visarga to it. ~~can also be done.~~ The addition of nṛpha and the fourth svara, the mantra can be recited without seed-letter or with bunch of seed-letters ~~with~~ through the grace of Lord Siva. He should add hindu with the letters pertaining to earth, water and wind. Meditating simultaneously on the the prescribed forms of earth, water and wind he should do japa. By doing so he becomes endowed with visahanna as the result of which he never get affected by poisonous beings or substances. Through the employment of ^{the} mantra with visarga and by doing japa 108 times, he shall be able to fulfil all kinds of the most benignant activities.

saptarātrāt tu siddhos bi layadhyānādi varjanāt ।
 pūrvaevām vīnā sauvām yah karoti phalam śulham ॥
 tasyopāyam pravakṣeyāmi samsāre durbalāyite ।
 esadēvo dahatyāśu pāparāśim susaṅcitam ॥
 satatam cintyamāno syam śivascintāmaniriyathā ।
 manūṣam dehamāsthāya lokayāthām yathāgrahah ॥
 kurute tattathā sambhu - mantramāsthāya bhaktitah ।
 pratyaham yasmarecchuklam kavitrām vā syarogatām ॥
 medhavītam priyatram ca saubhāgyam cāpnuyādyasah ।

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If these activities are done without layadhyāna etc.

one can achieve the desired accomplishments within seven

nights (days). By strict adherence to the prescribed

rules, one can achieve the auspicious results even ^{if}

he is not qualified ~~and~~ perfect through the prior practices.

Now I explain to you the means of greater achievements

which are not ~~not~~ known by those plunged into the worldly life. A person who is proficient enough in effecting

all these kinds of ~~sup~~ magical powers mentioned before,

incinerates all the evil effects of his residual karmas

completely; Such a person (or preceptor) is always to

be honoured like Lord Siva who shines forth like

()

cintāmani , in bestowing His grace upon His devotees .

In the same way as a soul is capable of ~~leaving~~ experiencing the mundane life when it becomes embodied so also Lord Siva (Śambhu), considering the intense devotion of the devotees , is does the needful assuming various forms designed by mantra kalas .

He who meditates ~~upon~~ daily upon His form of white complexion attains the power of composing poems , healthy life , supreme spiritual knowledge , ~~long~~ kind-heartedness , blessed life and fame .

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ghee, honey, trimadhura etc. He who is desirous of achieving great wealth should offer oblations of Sriphala, lotus, black-sesamum. These various kinds of performances with regard to the Kudra-siddhis have been explained to you according to the scriptural declarations. If one is to achieve the power of employing mantras for the sake of desired accomplishments, he can attain that power through the worship of Sivalinga.

C This is the chapter on the rules of guruvrata-carana
(the sixteenth of the caryapāda of the Kiraṇagama mahātantra.)

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ATHA AVYAKTALINGA LAKSANA VIDHIH 554

(Then the chapter on the delinements of
avyakta-linga.

garudah

yadi linges nrite siddhim brūhi lirigantū kīdāśam!

Katham kānyam sureśāma lingotksh kena hetunā !!

garuda :

If, on the worship of Śivalinga one can attain
the greatest accomplishments, then kindly explain to me,
of what nature the linga is? O, Lord of devas, how
are ~~the~~ various types of lingas made? By which
reason, the icon is termed as 'linga'?

Bhagavān -

layam gacchanti bhūtāni saṁhāre nischilānyataḥ ।
tena lingamīti pūrṇam sūkṣmaträllingamucyate ॥
trividham tatsamākhyātām - aryaktam pretamām bharet ।
tathā pycākhyantaram sōdhyamī laksanāllepanadapi ॥

The Lord said :

Since all the effected things (existents) get absorbed in it at the time of dissolution , it is termed as linga . Because of its subtleness also it is called linga . Linga is of three kinds and the first one is known as aryaka-linga . In selecting a proper stone for making linga-image one should carefully examine ^{by studying its} external and internal features and through the process of anointing .

caturasrām śilām bhūtvā pyadha stāt - sambākṣya ca ।
 tadanta mandalam syācet - sagarbhāntām śilām tyajet ॥
 māñjisthe dardura bimbe pite godhāsite phant ।
 mūsakah kāpile bimbe kṛkalāsoś nene bhavet ॥
 pāśāno gula varnē syāt - kāpote grhagaulikā ।
 vicitrā vṛśikassvacche nirāmī bhāsmāni saikatam ॥
 khadyotah kṣaudra varnē syāt - giukā kāpile bhavet ।
 kṣiralepādrikānī yā tāmī tyajet garbhā samyutam ॥

Having split the unearthing stone into a rectangular form,
 the Sculptor should examine its lower and upper portions.
 Stones endowed with internal cavities are to be abandoned.
 If its outer surface is of red colour, then it is to be
 understood that its internal cavity is with frog; if it is of
 yellow colour, its internal cavity is with iguana; if the
 surface is of black colour, then its cavity is with the
 defect of snake; in a livery coloured stone, there is a
 defect of cavity containing a rat; in a red coloured
 stone, the internal cavity would be with chameleon.
 If the surface is of gula varna (colour of molasses)
 then there is a defect of pāśāna. In a grey (dirty white)

coloured stone there is a cavity-defect of newt (phione-lizard); if the surface of the stone is of variegated colour, then there is a cavity-defect of scorpion; in a sandy stone of loose density, there is a defect of juice or water; in a honey-coloured stone, there is a defect of fire-fly (glow worm); in a tawny coloured stone, there is a cavity defect of small mouse; If on the anointment of milk, the colour or general appearance of the surface of the stone gets affected then it is to be understood that the stone is associated with cavity-defect.

tāmī tyajedgarbhāsamayuktām aholāthām pāñkṣya ca
 godhāyām nūpanāśasyādūrścike pāñpīdanam ||
 bhujange kṣanāmānīsyānmandūkādudākādbhāyam |
 garbhāsraivo jale praktaḥ khadyote vahnijam bhāyam ||
 pāśāne tatkṛte vr̄stissikate kṣayarogata |
 kṣekalāśādūrvedvāyādhir-dhānyānāśāca mūṣike ||
 gaulikāyām bhavecchokas-tena garbhām parityajet |
 evamī pāñkṣya pāśānam pāscallīngandū kārayet ||

Having examined the stone for a day and night one should abandon the stone which has got the defect of internal cavity. These cavities of different kinds are indicative of inauspicious effects. Because of the defect of iguana destruction of king or empire will occur; because of the defect of scorpion, it severe inflictions on animals and men will occur; there will be inadequate rainfall because of the defect of snake; because of the defect of the cavity-defect of frog, people will be affected by floods; because of gala-dosa, pregnant women will be affected; fire accidents will occur on account of the defect of fire-fly; on account of the defect of pāśāna, unusual shower of stones will take place.

diseases concerned with tuberculosis will affect the people on account of the defect of sand or less density; various kinds of diseases will occur on account of the defect of chameleon; loss of grains ~~or~~ because of the defect of rat; mental depressions because of the defect of neut; therefore, by all means, stones possessed of internal cavities are to be abandoned. Having examined in this manner one should select a proper stone and make the image of linga.

yathokta digvijage sā silā yadi na labhyate ।
 tada sthanāntarami gatra tatassthāpyordhvatos rcanam ॥
 kṛtvāt dosamuktisseyat- homani kṛtvā sahasrakam +
 kṛtrivamī karayellingam yathābhūstamī survititam ॥
 tasya prasādamanena tamānātsambhavatyatha ।
 prasādo yadi pūrvasthaś-tatha syallingakalpanā ॥

If the suitable stone of specified characteristics is not available in ~~a place~~ the prescribed direction or sub-quarters then he should go to another place and try to get a proper stone. Having made the image according to the prescriptions laid down in the scriptures, one should install it in a proper place and make arrangements for daily worship. If some violations or aberrations occur in ~~installing~~ ^{erecting} an image they should be atoned for by doing thousand homas (with agnora mantra). Having completed the homa-offerings one should proceed to sculpt the image of Linga according to the desired measurement not contradicting the prescribed rules. The measurement of the image depends on that of the temple. With regard to the temple already built, the structure of linga is to be based on the pattern of the temple.

gṛhāndhāt-kanyasamī lingam pañcalbhāge kṛte sati ।
 pañcāṁśair-madhyamamī lingam pañcalbhāge kṛte sati ॥
 pañcāṁśair-madhyamamī lingam bhavet madhyamamūcyate ।
 tadardhami yadbhavedgarbhami vibhajyāmśaiṣtribhūtibhūtibhū
 exami garbhe yathā yogam lingāni navasāṁkhyayā ।
 lingadīrgaḥattatassavari caturvimsāli bhājayet ॥
 jāti va akṣikhandāśpi visamānnechayā punah ।
 yathā kāmamī bhavet lingam yajamānabalam yathā ॥

Dividing ^{the} half measurement of ~~the~~ garbhagṛha into five equal parts ~~and~~, the least type of linga is to be formed, having one part as the basic unit; dividing the measurement into five equal parts, the mediate type of linga is to be formed Having one part as the basic unit, the foremost type of linga is to be formed Having the half portion of garbhagṛha as the basic unit. ~~Each~~
~~type of linga~~ By increasing or decreasing By dividing each unit into three parts, each type of linga ~~can~~ can be made ^{with} in three different measurements. In this manner nine types of linga can be formed in a garbhagṛha. Dividing the length of ^{the} linga into 24 equal parts its breadth is to be determined so as to be in the type or jāti or akṣikhandā; the type of visama is not desirable.
^{the} Linga can be made based on the height of patron (yajā also.

hastamānasamam vā spī triundhami parikalpayet ।
 ekahastāditah krtvā trikanamī kanyasamī matam ॥
 caturhastāditah krtvā saddhastāñcaiva madhyamam ।
 septahastāsamārthya nārāntaram jyesthamucyate ॥
 punasca sadvidholfhedastvesāmevam prakalpayet ।
 evam yadi pītam lingamī caturthā vilkajetsamam ॥
 caturdhāmīsa pramānenā silāyāscaturashakam ।
 punastadāyatam krtvā Bhāgathaya nikalpitam ॥

The linga shall be made in three different patterns even with hastamāna. Beginning with one hasta and increasing one by one upto three hastas, three lingas of the least type can be formed; three lingas belonging to the intermediate type (madhyama) shall be made having the measurement of 4 or 5 or 6 hastas.

Taking the height as 7 or 8 or 9 hastas, three lingas of the foremost type shall be sculpted. Again there are as many as six different types of ~~constant~~ linga-image. All these types of lingas are to be made according to the rules prescribed in the texts. Having determined the height of linga, one should divide the height into four equal parts. A rectangular shape is to be formed with a measurement equal to one fourth of the height. ^{Or} Again the ~~remaining~~ the ^{height} of the image is to be divided into three equal parts.

23-27.

kṛtā vāmāndhaḥ kāśasyat - yāva dūrdhvāmīśakam kramāt
 brahmākhyo niṣṇusamijñāśca rudrākhyośmisastītyakah ॥
 adhormadhyordhvagam jñeyam kramād�hāgatrayam ūlha
 caturaśram dirrostāśram suvrttam tētpakalpayet ॥
 dainghyam lingasya yamānam tēna manena kalpayet ।
 caturaśramīśake nālhai madhyamane tadardhateḥ ॥
 tadardhantu parityajya uttamā tēnaiṣa kalpayet ।
 lingam sunācītam kāyam dainghyāndhamathārāṣṭrādi
 bhajya bhāgatrayam tasyaktvā viṣkambham pañcalbhāgikā
 viṣkambhāddiguno viṣṇus - tasmāt syāddriguno harah

Having divided (into three parts), one should decrease
 each part by 4, 2 and ~~1~~¹ upto its uppermost
lower, middle and upper)
 portion. The three parts, are denoted as brahma-bhāga,
 viṣṇu-bhāga and rudra-bhāga respectively. The
 lower most portion (brahma-bhāga), middle portion (viṣṇu-bhāga)
 and the upper most portion (rudra-bhāga) are to be made in
 rectangular, sixteen-angled and circular shape respectively.
 These are to be formed with ~~as~~ the same unit
 of measurement as taken for determining the height.
 A portion whose measurement is equal to nālhi is to
 be decreased in the rectangular portion; similarly

the middle portion is to be decreased by half of the previous measurement (nābhī); and the upper portion is to be decreased by half of the decreased portion of the middle part. The height of linga is to be divided into ~~sixteen~~ parts. Two parts and ~~the~~ first one half is again to be divided into eight parts. Leaving out three parts, ~~one~~ remaining five parts are to be taken as vishkambha; Visnū bhāga must be twice the measurement of vishkambha and ~~and~~ Rudra bhāga must be twice the measurement of Visnū bhāga.

Parties of the Linga construction

śiroṣpi vartayedyatnāt - vartanam taccatuvidham
 kukkanṭādā patrañca khaṇḍendu - trapeṣamijñākam
 catubhāgodayam krtvā tadbhāgadvaya vartanāt ।
 kukkanṭādām bhavedevam tatkṛtā ^{tā} stadhodayam ॥
 astāmīna śirasbhatram punah krtvā tridhodayam
 ardha-candram bhavedevam antyāmisadvaya vartanāt ॥
 tat-sadbhāgikrtam ksetram bhavedbhāgadvayāndhataḥ
 varlitam trapeṣamijñām tu śirāmīsyevam vivartayet ॥
 śirāmī trapeṣamijñāni dujādi kramayogataḥ ।
 kartavyam savaśāmānyam etam vā kukkanṭādakam ॥

The top most part (head) of linga shall be made in four different patterns with all diligence. The four types of top portion of linga are - kukkanṭādā, āṭaba, ()
 ardha-candra and trapeṣa Dividing the portion known as pūjāmīsa or Rudra-bhāga into four equal parts. The silpin should sculpt out two parts of the top portion using ~~the~~ so by marking the line with the help of cords. By doing so the top portion can be made ~~to~~ the to appear as kukkanṭādā. By dividing the height of pūjāmīsa into eight equal parts and

cutting out one part of the top portion, ātapatra form of the top portion can be formed. Dividing the height of pūjāmīsa into three equal parts and cutting out two ~~for~~ upper parts, ardhacandra form of top portion can be formed; Dividing the height of pūjāmīsa into six equal parts and cutting out around two and a half portion, the type of top portion known as trapu can be formed. Thus the top portion of linga is to be formed according to the specified rules. The four types of top portions namely trapu, ardhacandra, ātapatra and kukkananda are applicable to the principal four castes Brahmin etc respectively. The linga the type of which is known as sarvāsama and the one furnished with kukkananda head are taken to be common for all castes.

trapusa phalanisbattiśhatram rajya sukhapradam ।

khaṇḍendunassayo vṛddhiḥ - kukkutāndebahuṣṭrajāḥ ॥

evam lingāśrīḥ kāryam athāvara sarvatesamam ।

lingamyacchulnavarnālambam bahudhānyedhama pradam ॥

Through the worship of sivalinga whose top portion is like trapusa, one can attain the desired ends;

through the worship of sivalinga whose top portion is of the form of ātapatra, the charming and pleasant life can be effected in a country; the worship of sivalinga

whose top portion is like the demi-moon, longevity of life results in the longevity of life; through the worship of sivalinga whose head is like kukkutaanda,

the country will ^{become} be populated of virtuous people. Thus

the top portion of linga can be formed according to the nature of desired purpose. Or, the linga may be formed in a type of sarvāsama irrespective of caste.

The worship of sivalinga which is with auspicious and resplended colour will yield the growth of wealth and grains.

padmopalasita bāndu - mudgari kāpotamāśavat ।
 śulha vānā ssabhrīt gāntas - sāmānya bhāladāyakāḥ ॥
 site kṛṣṇākura nāstyājyāḥ - kṛṣṇe śuklākura nāśubhāḥ ।
 pītarākta nākra gṛhyaḥ naktapītākura māistyajet ॥
 kṛṣṇākura na śasyante sāvāsu ca śilāsvapi ।
 evam parikṣya nirvṛtya - tacchānānybhāla kṣaye ॥

Sivalingas may appear in different colours according to the nature of stones out of which they have been formed. Colours of lotus, blue lotus, white, pale white, colour of mudga grain, that of kāpota, and that of māsa - these are supposed to be beneficent and auspicious colours of Sivalinga. If these colours ~~are~~ ^{appear} stained with black-bee colour, then they are productive of insignificant and normal results. There are some more lingas in which mixed colours can be seen. The linga which is with a mixed colour of more white and less black is to be abandoned; that of more black and less white is beneficent one; likewise, mixed colour of more yellow and less red is desirable; that of more red and less yellow is not commendable. Stones which ~~are~~ appear stained with black colour are not fit for making linga-icons. The efficacy of linga-~~icons~~ icons may be examined by the specific marks which are found in the outer surface of the stone.

padmasvastika - candrāṅka - khadga mudrāśi guhyarat ।
 sañjātapatra - simhañca kūrma - matsya - vṛśānkitam ॥
 hasti - śrī - dhanu - lingañca - srag - jatā - netra - bhūṣanam
 etaccihnam śubham jñeyam tadvanñāś sitarekhnam ॥
 Karika - Kākāhi - grdhrośtre - śyena - mārjāra - kītaśat ।
 kabandha - kautikulūka - khandarekham - asobhanam ॥

() ..

Padma, svastika, candra, arka, khadga mudra, asi
 guhyamudra, sañjātapatra, simha, kūrma, matsya, vṛśa
 hasti, śrī, dhanus, linga, srag, jata, netra, bhūṣana

- These marks are considered to be auspicious (when
 they are seen on the surface of linga-image). They are
 supposed to be more auspicious if they seem adorned
 with black lines. Karika, kāka, ahī, grdhra, oṣṭra

śyena, mārjāra, kīta. kabanda, kautika, ulūka

- These marks and ~~the~~ marks of broken lines
 are supposed to be inauspicious and profane .

jñeyam varṇātmakam cihnam varṇānāmādimam śulham ।
 taddvityam tyajedyatnāt - tathātyam śulham phavet ॥
 taccaturtham dūrūpam syāt - prasādāmṛtavantanāt ।
 tathā snunāsikā tyājyā tathā kutovisangarān ॥
 sa eva bindusamiyukta makarokānagam śulham ।
 svaramadhye tathā र् र् ए ei o au brahmam ॥
 evam parīksya yatnena vaktam randhrānītam tyajet ।
 sphutitam sthūlamūlāntam tyajayacca kṣodaram ॥

The auspiciousness and benevolent nature of linga
 are determined even on the basis of letters (mātrikākṣara)
 which are to be seen in some types of images. The
 first varga (Ka varga) is known to be auspicious;
 second varga (Ca varga) - not desirable; third varga
 (Ta varga) - auspicious; fourth varga (Ta varga)
 - both auspicious and inauspicious; fifth varga (Pa varga)
 is productive of nectar; five nasal consonants
 are considered to be inauspicious and therefore they are to
 be abandoned; makāra and ukāra, associated with hindu
 - auspicious; with regard to vowels, र्, र्, ए, ai, o, au
 are supposed to be inauspicious. Having examined the form of
 letters one should neglect the image defaced with dots and
 fissures. Stones which are split, which are with gross bottom
 gross top and thin middle portion are to be not to be
 selected for making images.

~~* Does Rāmā or Lakshmi ever appear in such a state?~~

sādhakenāśralingantū pūjānyam tadvicaye ।
 catuśrante yalligam catuśvara phalapradam ॥
 triyāśranta varadam jñeyam dyasāśram putravardhanam ।
 śatuvardhanamekāśram pañcāśram marane hitam ॥
 saptāśram duesakrt-khyātam - uccātartham navāśrakam ।
 dasāśranta mahāvyādhikārakam tadvicaya ॥
 śosanam tridaśāśre syāt - dhanyam pañcadashāśrakam
 sadāśram bhogadam jñeyam - astāśram kintivardhanam ।
 dirādasāśram bhayam hanti - sodasāśram sukhāvaham ।

It is enjoined in the scriptures that for the sake of best accomplishments, aśra-lingas (lingas having angular faces) are to be worshipped by the aspirants. Catuśvara linga is of the nature of yielding auspicious results for all castes; triangled linga is of the nature of granting boons; dyasāśra linga - of the nature of rewarding with good progeny; ekāśra linga - of the nature of effecting enmity; pañcāśra linga - of the nature of causing cessation; saptāśra linga - of the nature of creating hostility; navāśra linga - for the purpose of expulsion (uccātana); dasāśra linga - productive of diseases; tridaśāśra linga - of the nature of causing desiccation; pañcadashāśra linga - wealth yielding; sadāśra linga - of the nature of granting enjoyments; astāśra linga - of the nature of bestowing glory; dirādasāśra linga - annihilates fearlessness; and sodasāśra linga - of the nature of giving happiness.

angulyādi-vitastiñtakoradhva-lingantu-natnajam ॥
 śripradām padmarāgotham yosodām nilaratnajam ॥
 hāridram dhanadām jñeyam saubhāgyam pusyanāgajam ॥
 māuktikālddosa murtisseyat - sphatikam sarvakāmadam ।
 pravālajādvāśam kṣipram - vajrāt - vajramayopharet ॥
 vaiduryādraināśasyat - śāṅkham saukhyapradam mohat ।

Lingas made of precious gems may be with a height ranging from one angula to vitasti. Linga made of padma-rāga is of the nature of bestowing riches; linga made of nila is of the nature of rewarding the aspirant with renown; hāridra linga is productive of wealth; pusyanāga linga is productive of blessedness and affluence in life; māuktika linga will redeem the aspirant from the evil effects of violations; sphatika linga will grant all the desired ends; pravāla linga will precipitate the magical power of attraction; vajra linga will grant strong physique like vajra; vaidurya linga is meant for causing destruction to the enemies; and śāṅkha linga is for the attainment of bliss.

kṣipralingāni cānyāni sādhakasya brahmīyam ||
 gomayam rogañāśārthamī pañcakamī pustidam matam |
 navanītātsadā ss hādāssatāyusca na samśayah ||
 atyārthamī pritiñgulam - phalajādīpsitam phalam |
 genādhyamī saikatamī prortam - muktyārthamī phalakodbhava
 yaltestamī pūjāyellingam lohajamī va yaltepsitam |
 lohajānāntu lingānāmī śailavānmanamisaye ||
 (Bāna) tālalingasya yannānamī sādhastāt - tadadho bhavet |

Now, ^{will} I tell you about another type of lingas known as kṣipra lingas meant for certain benefits of the aspirants. Linga made of cow-dung is meant for eradication of diseases. The worship of linga made of pista (grain-flour) is of the nature of yielding growth and nourishment; linga made of butter is meant for achieving happiness and longevity upto 100 years; linga made of molasses will effect intense affection and love; linga worshipped in the form any desired fruit will fulfil the aspirant's wishes; linga made of saikata will imbue the aspirant with virtuous qualities; linga made of phalaka is meant for the sake of release, the aspirant can worship any one of these kṣipra ling according to his desired purpose; or, he can worship the linga made of metal also. The exact measurement of metal linga must be as same as that of lingas made of stones. Bāna ling may be with a height about 6 Rastas or lesser than this.

parthivam dividham jñyam pākā-pākva-vilakṣitam ॥
 tatra pākvaṁ bhavenmukhyam - itarat-tadyathā bhavet
 pītaraktasitam-dhūmram tāthā ssjyam nīśipetpāyah ॥
 atasētala-gothūma-māṣapūrṇam-kripet punah ।
 kṣīnauksatīca cūnam kāṣayam triphalānitam ॥
 nīśipedgugguluṁ sūmān bilvottam devadārujām ।
 mardayet-tatpryatnena nāṣapakṣositam punah ॥
 tāthā lingam prakartrayam śailalinga udhānatāḥ ।
 apākvaṁ sadyamanthena - kuryāt pākvaṁ kareṇa tu ॥

()
 Parthiva linga (linga made of clay) is of two kinds -
~~pākva~~ & baked (pākva) and unbaked (apākva). Out of
 these two kinds, pākva linga is to be held in high
 importance; apākva linga shall be made as desired
 by the worshipper. In order to make pākva linga one
 should make use of yellow, red, white or smoky
 coloured clay (got from sacred places). Taking ghee,
 milk, linseed oil (atas-taila), gothūma (grain),
 māṣa, powder of the barks of glomerous trees like
 nyagrodha, adumbra etc, pungent juice blended with
 triphala, guggulu, bilva-fruit and devadaru-fruit
 etc and mixing these things with the clay

one should knead them and ^{set} keep the mixture for a period of one month in order to get fermented flour. Using the dough prepared in this manner, one should make linga-image following the rules prescribed for stony-lingas. If this linga is kept unbaked it is called abakva linga and it is to be worshipped with sadyojata mantra; if it is baked carefully, it is called bakva linga and it is to be worshipped with Rara mantra.

svayamudbhūta lingasya sthāpitasya maharsi�
 devairvā sthāpitasyā s̄pi rūpamānam na vidyate ॥
 tallingākṛti-rūpena nāmabhedeḥ pṛtak-bhavet ।
 jñātaryah phalabhedasāca sādhakena yatkarthataḥ ॥
 eindram chakrākṛti jñeyam kṣitirājya-phalapradam ।
 āgneyam visamamī mūrdhni śatruṣṭāpakaṇakam ॥
 viridham yāmyamuddistamī harmyaṅgavināśanam ।
 śūlāyam nairntamī nākṣam yathāsta-kṣayekāraṇam ॥
 vārunam kalaśākāraṇam - āpyayana vīdhau śubham ।
 rāyaryam dhrajavaddiṅham - uccātartham niyojet ॥
 gadākāraśinassau myam muktyartham pustikāraṇam ।
 jñānayogārthamīśānam trisūlākāraṇamastakam ॥
 padmordhvamastakam brāhmaṇi vedavedārtha-darśanam ।
 vāiśnavamīśānīkāmūrdhānam yāsasau bhāgyadāyakam ॥
 yathācchatastadā kānyamī lingavat-sādhakasya tu ।
 linge śatasahasrākhye śatāyuh pūjito bhavet ॥
 uparyupari linge tu bhogaśyādutdarottaram ।

Rules for the exact measurement of lingas are not applicable for the self-manifested lingas (svayambhu) and for the lingas installed by the great sages and devas. There are differences only in the names formulated

according to the general structure of the lingas. There are different kinds of effects and merits in doing the worship of lingas installed in each direction. Aindra linga is one which is installed in the direction of east its top portion being in the form of chakra; it rewards the aspirant with lordship over lands and empire; Agnoya linga is one which is installed in the direction of south-east, its top portion adorned with the mark of Sakti weapon (*vishama*); it will cause destruction to the enemies. Yama linga is one which is installed in the direction of south and whose top portion is embellished with variegated forms; it will cause destruction even to the palacial buildings. Nirṛiti linga is the one which is installed in the south-west, its top portion marked with khadga. It will cause destruction as desired by the worshipper. Varuna linga is the one which is installed in the direction of west, its top portion marked with kalasa ^() form and it is ~~an~~^{an} auspicious and meant for ābyāyana (satisfying or appeasing) acts ritic. Vaiu linga's top portion is marked with a lengthy form of flag and it is meant for uccatana kārya (expulsion). The linga installed in the direction of north is embellished ^{in its top} with the symbol of mā and it is meant for release and growth; the linga installed in the direction of north-east appears with its top portion

marked with trident and this type of linga is meant for the attainment of supreme knowledge. Between east and north-east is installed ~~another~~ a linga whose top portion is marked with lotus symbol. This linga is meant for the attainment of Vedic knowledge. Between west and south-west is installed a linga whose top portion is marked with the symbol of cakra.⁽¹⁾ This type of linga will ~~yield~~ reward the aspirant with fame and a life of affluence. Having known the nature and form of each type of linga and according to the aspirant's motive, one should make ^{the} linga-image. On doing the worship of Satasahasra linga the aspirant will be blessed with the longevity upto 800 years. Depending on the ascending order of the linga form, the aspirant's status also will increase according to the ascending rank of the image.

garudah

ekahastādi kāmī lingam - āyadōśādihinakam ॥

kartaryam coditam caitat - kalthāmetatpūnasshitam ।

garuda - ^{it was 1000 feet tall} with a height of one hasta etc

lingas whose height ranges from one hasta

~~it is said~~, is to be bereft of any blemishes concerned with āyamana etc. Kindly tell me about the nature of existence of various types of lingas.

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Bhagavān -

āyadōśam tyajellingam soddāśārdhantre nikṣipet ॥

vardhamānam tamuddistam lingam sarvagunānvitam ।

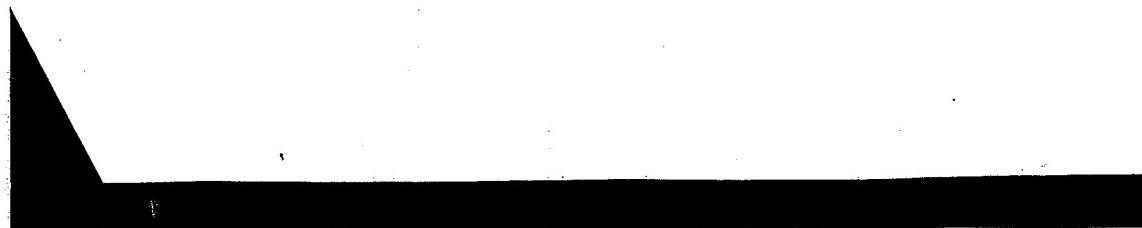
evam avyaktā samijñāntu lingam kṛtvā somāśrayet ॥

c iti śūmat - kinākhye mahatantre caryapāde

avyakta linga laksanavidhikarimisatiḥ patalah)

The Lord said :

Lingas associated with āyadōśa are to be abandoned. Āyadōśas concerned with eight kinds of āyādi factors are to be considered carefully and if lingas are associated with these



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these defects, they are not to be installed in a selected place. The 'Vardhamana' type of linga which is supposed to be invested with all sorts of good and auspicious qualities is always desirable. Then having made aryaka-linga according to the prescribed rules, one should diligently engage himself in the worship of Sivalinga.

(This is the chapter on the lineaments of aryaka-linga, the twenty-first chapter of the caryapāda of the Kīrānāgama mahātantra)

(Then, on the features of vyakta-linga)

garudah -

trividham lingamuddistami teṣām-madhye trayaḥ pūrṇāḥ
proktamavyaktasamjñāntu vyaktalingantu tadwada ॥

garudah

G. Lord, three types of lingas were mentioned earlier. Out of these three, what is known as *vyakta* was so far explained. Now kindly explain to me the nature of *vyakta-linga*.

Bhagavan -

vyaktam tatpratimā khyātā tasyāśca syne laksanam ।
angulyādi vitastyantam gṛhe sthāpyami na tatparam ॥
prasāde yat tadūndharantu sthāpyami taddvāramanataḥ ,

The Lord said -

Vyakta-linga is called pratima or image. Now listen to its specific features. The height of image to be installed in a house should be from 1 angula to one vitasti. Images to be installed in a temple should be with a height according to the proportionate height of the entrance (of garbhagṛha).

astadhāś bhadayam kṛtā tājīyau dvāramśakau tataḥ ॥
 Brūyastam tu tridhā kṛtā pīṭhamekāniśato bhavet ।
 Kalpyam bhagadvayādangam kanyāśā madhyamām sruṇu ॥
 prasāda dvaramutsedham navadhā bhājayet punah ।
 Bhakamekam parityajya punastadbhājayet-tridhā ॥
 ekam pīṭhagatam kṛtā hyangam bhagadvayādbhavet ।
 jyesthākhyām sruṇu madhyāntu dvāram yanmandirasya tū
 tridhā vikājya tathāikam bhāgam pīṭham brakalpayet
 bhagadvayādbhavejjyes thātratyuccrāyam sruṇusva tāt
 dasapāñcakarainā syāt-kanyāśā karasanikhyaya ।
 madhyamā dīgūnā jñeyā trigūnā cottamā bhavet ॥

^{Dr.} Having divided the height of the entrance into eight
 eight equal parts, the sculptor should leave out two
 parts. Then he should divide the remaining height
 into three equal parts. Out of these three parts one part
 is to be taken for pedestal. The whole body of the image
 is to be ~~cost~~ sculpted out of other two parts. This
 measurement is for the lower type of image. Then
 listen to the intermediate type of image. One
 should divide the height of the entrance into nine

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equal parts. Leaving out one part, he should divide the remaining portion into three equal parts. As before one portion is to be taken for ^{the} pedestal and two portions for the ~~base~~ structure of the image. Then, apart from the intermediate type of image, now listen to the highest type of image. Dividing the height of the entrance into three equal parts, he should leave out one part for the pedestal and take the remaining two parts for making the figure. As ~~height~~ ^{regards} to its actual height. The lower type of image may be with a height of 10 or 5 karas, the intermediate type may be with a height ~~as~~ equal to twice the measurements of the lower type; and the excellent ^{third} type may be with a height equal to ~~three~~ the measurements of the ~~last~~ lower type.

jālāntaragata bhānau tattva yadu jasoṣ nūkā ।
 anukāścāṣṭa gunitās- traśāneṣ pramāṇatāḥ ॥
 aṣṭabhiṣtāḥ karaṭra iṣyāl- likṣāsyād aṣṭabhiṣtāḥ ।
 likṣābhīr aṣṭayuktābhīs- tābhīṣtadvadyāvō bhāvet ॥
 angulam yat tāthā praktaṁ dviyāngulāttu kala bhāvet
 tābhīṣyāt- satpramāṇābhīn- vitasti nāmato bhāvet ॥

A mote in the sun beam coming through the window
 (or an aperture) is called ~~aṇu~~ anukā ; eight anukās
 make one traśāne ; eight traśāneus make one
 kara ; eight karas make one likṣa ; eight likṣas
 make one yava ; eight yavas make one angula ;
 two angelas make one kala ; and six kalas
 make one vitasti.

taya mukham bhavetasya tadvat hrt-kanttha desatah,
 nabhistaḥ hyo jñeyo guhyamevam bhavet khaga ॥
 vitasti dwayayuktam syat - uromānamadhostathā ।
 kanttha janustathā gulpham bhave taccaturangulam ॥
 catundasāngulah pādo bāhvardhamasodasāngulam ।
 aṣṭadasāngulādyam ca cādyam bāhudvayam bhavet ॥
 talam hastasya vijñeyam - angulaissaptabhiissamam ।
 madhyam pāñcāngulairjñeyam tathāvāndhāngulam vīnā ॥
 anāmā tarjanī jñeyā dairghyamānenā samisthī ।
 tasyā hyandhāngulorūpīgusṭhāḥ kanisthā tatsamā matā ॥
 madhyamāyāstū savam syat dvayangula dvayangulāngulaiḥ
 jñeyāśriguli dvayasyāpi yavahrasau tu purvagau ॥
 Ḫartavyau dvayavau hrasau kanisthāyāntu purvagah ।
 tarjanīm purvaradvīddhi madhyamāngusṭhā parvakam ॥
 tatsyādyavādikam cānyat - agraparvāndhato nakhāḥ ।
 angusṭhāparvayor nāhaścaturangula samimitah ॥
 madhyamāstāmīlāḥ hrasāśeṣenāmi bhagavāniti ।
 kartavyāntu yathā hrasādangulinānca pāñcakam ॥

G. Sāraṇa: Now I expound the proportionate
 measurements of an image. The face, neck, navel, heart

~~Chest~~) and the pubic region should be formed with a measurement of one vitasti; the measurement of chest should be 2 vitastis; the portions below the chest and likewise the ~~waist~~, ~~neck~~, knee, and ankle are to be formed with four angulas; the measurement of legs should be fourteen angulas; and that of shoulders should be eighteen angulas.

To the palms (Pasta tala) are to be formed with a measurement of seven angulas. Now, about fingers.

The middle finger is to be formed with a height of five angulas the ring finger and fore finger - four and a half angulas; the thumb and the little finger - four angulas.

~~The left and right sides of the middle portions of the~~
~~lying on both sides of the middle finger should be~~
~~have~~
~~with in two angulas of extent. The breadth of~~
~~thickness~~

each digit of the middle finger should be about two angulas; the ~~root~~ digit, middle digit and top digit of the; that of the ring and fore finger should be one angula and seven yavas; and that of little finger ~~and the thumb~~ should be one angula and six yavas. The root, middle and

top digits of the middle finger should have a length of two angular, two angular and one angular respectively. Those of the fore and ring fingers should be in a length ~~of~~ ^{one} yava less than the previous measurements; and those of the thumb and the little finger should be in a length of two yavas less than the previous measurements. Or, the length of the digits of the fore finger ~~may~~ be taken as ^{to be} equal to that of the middle finger and the thumb.

The nail of each finger should be a yava more than the half of the length of the top digit of that particular finger. ~~the~~ thickness of the digits of the thumb should be about four angulars; that of those of the middle finger, should one by eight parts less than the ~~more~~ thickness of the thumb. Thickness of the digits of other fingers are to ~~minimis~~ shortened according to their length. Thus the ~~procedure~~ measurements of five fingers ^{have} ~~are~~ duly been explained.

lalātām taccatūbhissyānnāśāvamisāstathā matah ।
 yarāgrair-dvayangulotsetho nimnantasyāndhamangulam ॥
 akṣinī dvayangulāyāme tadandham visṛte mate ।
 tarkāltu tilkhāgena jātisseyāt pāñcābhāgikam ॥
 angulāndham bhaveddhronam dvayandhamangulamāyatam
 adharoऽstāngulena syāt-tadandhaścottaro bhavet ॥
 dvayangula hanumuddistā bhavedgantaśrdha vistitā ।
 dvikalām syāt pāśasyāt - dvayangulam vistitam bhavet

The ~~length~~ height of fore head is ~~two~~ four angulas;
 nose-stem - four ~~two~~ angulas; tip of the nose - two
 angulas and one yava; slopes (of the two sides of the
 nose) - one and a half angulas.

Eyes - length two angulas and width one angula;
tanaka (eye-ball) - three fifth of the lateral measurement of
dhrona - length, one angula and width half of an angula;
 lower lip - one angula;
 upper lip - ~~one~~ angula;
 chin - two angulas
 ganta - width one angula.
 karnapāsa - length four angulas and width
 two angulas.

dvādaśāngulakaiḥ kāntīa īndhvayor māstakasthitih ।
 astādaśāngula jñeyā lalāta phala kāsthitih ॥
 sat̄ himśadāngulānīha nāho yassiraso matah ।
 stanāntara mukham jñeyam yavamāthau tu cūcukau ॥
 dvīyavam mandalam jñeyam vṛṣṇau hyāngulāyatā ।
 tammadhya samisthitam medhram tasya daingham sadāngulam
 Phavennāhena kośordhvam medhram syāccaturāngulam ॥
 jaṅghāgre pādapañchāham tammadhye s̄tādaśāngulam ॥
 ekavimśati nāhena jānumadhyo s̄ngulena tu ।
 dvādaśāgra karo jñeyah prabāhus̄ s̄odāśāngulam ॥
 hyāngulāngus̄ trakah pādāu dītayastatātā bravet ।
 pañcāngula pañcāhas-tadraddainghyāt-pradesinī ॥
 s̄odāśāmisēna hīnāssus̄ s̄esāk̄ pavāndhato naṅkhāh ।
 tarjanyāsthyāngulo nākhāh kāntayo s̄tāmīśā hrāsatoh ॥
 pañcāhos̄ ngulānāntu s̄esānāmīha coditah ।
 bhūmadhyamangulam jñeyam makutam̄ dvādaśāngulam ॥

This chapter is quite ~~interesting~~. It deals especially
 with the ~~shape~~ of the head. By
 this explanation would be helpful for the reader
 to understand this chapter of padma-purāna.

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The length height of the portion from the upper part of the neck to the crest should be twelve angulas; The fore head should have (a lateral measurement) a length of eighteen ~~angus~~ angulas; the circumference of the head should be thirty-six angulas. The space between the two breasts is to be formed according ~~proportionately~~ to the length of the chest. The diameter of the nut at the centre of the black circular nipple is one yava; diameter of the circular nipple is two yavas. Length of the scrotum is ~~one~~ ^{five} angulas. Length of the penis resting on the middle portion of the testicles is six angulas. Above the portion of kosa, thickness of the penis must be four ~~2~~ angulas.

The space between the front portions of knees should be eighteen angulas; thickness of the middle portion of knees ~~is two~~ should be twenty one angulas; the length of ~~the~~ ^{upper} arms ~~short~~ - twelve angulas and that of fore arms - sixteen angulas. Toes of the legs ~~must~~ should be in a length of three angulas; thickness of the toes - five angulas;

The fore fingers of the legs should be three angularis in length. Other fingers (excluding the little fingers) should be one by sixteen parts less than the length of the toes. The length of now each nail should be half of the front digit of each finger. Thickness of the fore finger (of the legs) should be three angularis and that of other fingers ~~so~~ should be one by eight parts less than the thickness of the fore finger. The space between the eye-brows should be one angularis. The height of the crown must be twelve angularis.

yah kāśit- pratiṇīyāmo naवर्धागा vithājitat ।
 lēśāmekasya bhāgasya dvādāśāstāngulā matāḥ ॥
 tēna stāngulamanena pratyangangamī bhavediha ।
 evamevātā samikṣepat - pratiṇī coditā mayā ॥
 savetālādikāḥ kāryā vitasti draya sādhitaḥ ।
 vitasti sapta kena smāt kinkarādi prakalpanā ॥
 tripañca tāla hīnāssyūn - vāmanāḥ kubja kāśca ye ।
 jñātrā samiyak - prakartarya - pratiṇīyāssva nīpatah ॥

On dividing the height of an image into nine equal parts one part should have a measurement of twelve or eight angulas. Based on this measurement major limbs and the intermediary or the connecting limbs and the minor limbs ~~are to be~~ of an image are to be fashioned. Thus the lineaments ~~of~~ with regard to the measurement of each limb of an image have been succinctly explained to you. All the images belonging to the group of goblins (vetalas) are to be made with a length ~~of~~ not exceeding two vitastis; those of kinnaras etc should have a height of seven vitastis; those of vāmana, kubja should have a height three ~~or~~, five, or seven parts less than the previous measurement. These images are to be made with all dexterity, knowing the real nature and characteristics of the ~~images~~ deities.

Kuryādrudham scumyamāsyam dasabāhum trilocanam
jatāmakula-candrārdham - vyāla-yajñopavītinam ॥
vyāghracarma parīdhānam nṛtyantam sustilāmi tu vā ।
vaiśākhaṣṭhāna samiyuktam sāyudham vyālamerhalam ॥
evam vidham bhavet saukhyam raudre bhitih krishbi ca
hūnādhike kṣaya hāniṣṭena kāryasubho harah ॥
sthāne sthāne sa evātra kintugro-thayado bhavet ।
yathā nityo bhavet saumyas sa evogro stha madhyemah ॥

(Now listen to the features of different kinds of image)

The image of Rudra is to be formed as of Having the following characteristics:- Having a charming face with mild look, ten arms, three eyes, ~~adorned~~ sacred thread adorned with the crown of jata and the crescent, ~~sacred~~
~~thread~~ ⁱⁿ snake, wearing snake as sacred thread, wearing round the ~~garment~~ ^{made} tiger-skin, bearing weapons and wearing ^{snake-} a girdle ~~in the form~~. The image may be formed in such a way as to present either, in a dancing pose or seated ^{to be} ~~as~~ in a particular pose; or, the image may be done to be in a vāsākhaṣṭhāna (standing pose with the feet kept a span apart as if to shoot arrows) those lineaments are applicable for the placid type of image.

meant for the extirpation of fearness arising out of dreadful acts. This form of Hara is to be sculpted carefully since the decrease or increase of proportionate limbs will result in decay or violations.

The Rudra-form can also be framed ~~is~~ with dreadful appearance. But saumya type is uttama and raudra type is madhyama. ()

umesau ca prakartaryau strinākṣitikau subhau ।
 tyaksami dribhukam saumyam jata^{kha} khandendu mand
 tadurāśana samishtantu soparītām sārasasam ।
 vamorūsamishtitām deūm vamabāhuṣpagryha tām ॥
 tasyāstū daksinam bāhum - īśaskandhe nivesayet ।
 vame & ca darpanam dadyāt bhūṣām tathopayogitām ॥
 andhanāśivaram kuryat - tathāiva dhyāna kalpanam ।
 visnum caturbhujam kuryat chānikhacakra gadādharam
 triukramam khagasthami vā kuryādū simhavikramam
 rudrakṣṇau ca kartaryau tāverādhāndha kalpitau ।
 brahmaṇipam prakartaryam caturvaktram caturbhujam
 urddham kajjala pingākṣam jatārikam sakamandubu
 sāksasūthram uratasthantu hamsasthami cābjaganca vā

Umesa form of the Lord is to be made in such an auspicious pattern as to include the features pertaining to female and male structure. This image is to be sculpted as having three eyes, two arms, charming face, crest adorned with the crown of jata and crescent and a seated in māsana, wearing upātī and garments. His consort Uma being on his left thigh, his left arm going around and touching her waist. The right shoulder

of Uma is to be shown as joined with the left shoulder of Siva. The leftern structure of the image is to be carved with all dexterity, and is to be provided with brilliance and appropriate ornaments. The image of Andhanarēśvara is to be made according to the form which is meditated upon by the aspirant (i.e. according to the lineaments ~~and~~ expressed in *dhyāna* *śloka*); the image of Lord Visnu is to be made as of having four arms bearing the crouch, wheel, mace (*gada*) and bow.; Trivikrama-image should be made as of ~~it~~ having mounted on the vehicle of *garuda*; in the same pattern, the image of Nyśimha is to be made. Hara-Hara image is to be made according to its lineaments, right side embellished with the characteristics of Hara and left side ~~and~~ endowed with the features of Hara. The image of Brahma is to be furnished with four faces, four arms, full-grown physique, reddish-yellow eyes, ^{slightly} anointed ~~the~~ with collyrium, crown of *gata* and, kamandalu-vessel. *akṣa-sutra* and ascetic-pose. ~~The~~ Brahma may be depicted as seated on *Ramisa* or on ^a lotus.

Kārtikeyah prakartaryoṣyāñmukhah kamalasthitah ॥
 dvividhujam va dvidhujam grāmakhetaśīsammatam
 śaktihastam pataśādhyam sapinčha-śikhivāhanam ॥
 vāndam vāktra khatrāṅgam kuyātskandam sakarkāśam ।
 ganesaśca prakartaryo vāmano lambitodarah ॥
 gajānanascatūrbhurekādantastrilocanah ।
 danta ladduka hasto vā nāgajñopavītarān ॥
 padmāsanagatam śubhami nūpam nālhasya kūltitam
 svanūpam candikāgāssyāt- asthastām stanānūtām
 khetaśāśidhanurāna - cakra-śāṅkha-trisūlinūm ।
 simhastām bhūṣitām cesat - kṛuddhām mahisamardanī

The image of Kārtikeya is to be fashioned as as having six faces and seated on lotus flower. The image may have twelve shoulders or two & shoulders bearing ~~the collection~~^{as two bear} ~~ten~~~~two~~ kinds of bearing various kinds of weapons. His right hand holding ^{the} lance (Velayudha) and left hand holding the ~~the~~ pataka, ^() he may be shown as mounted on the vehicle of peacock. The image is to be made as to present a robust appearance bearing varada mudra, ^() and khatrāṅga. ^() The image of

grāmakhetaśīsammatam - this may also be taken to mean ~~as~~ that the image may have twelve or two arms according to ~~as~~ its nature of place - what be it village or a hamlet.

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Lord Ganesa is to be made as of having the following features: short form, big-bellied, elephant-face, four arms, three eyes, ~~having~~^{and} one tusk. His hands are to be shown as of bearing a broken danta, and ladduka; He is to be shown as wearing its snake-sacred thread and as seated on lotus flower. These are the lineaments pertaining to the auspicious figure of Lord Ganesa. The image of Candika should be furnished with eight arms ~~she~~ holding a shield, sword (ali), bow, arrow, wheel, crouch and trident. (and varada mudra). ~~She~~ is to be shown as seated on the "vehicle" of lion and as decorated with ornaments, her face with a slightly inflamed fierce look.

53-58

Kuryādindram nr̄bami yadradvajrinam Bahulocanam |
 airāvata-gajānūḍhami Bhadramapasarasāytam ||
 vahnīm kuryādajānūḍhami pingalam pīṇgalocanam |
 vīrāsanam saptajihvamī sāksasūtram sāśaktikam ||
 yamamī kuryātsadandantu sakopamī mahisāsanam |
 tatsamānairvṛtāmī vīraibhī Krddhamī lokalbhayankaram ||
 talkaiva mīrtim kuryāt - khadga hastamī naśasanam
 varunamī pāsa hastantu svetāṅgamī meghavāhanam ||
 Kuryāt-pīṭāṁbaramī vāyum dhūmrādhruja karāñcalam
 myōgāsanāñca naktākṣamī kuberamī bhūṣanānūritam
 narānūḍhamī gada hastamī - īśānastu sito bhavet |
 sūla hasto vṛṣānūḍho jatāmakuta manditah ||
 *

The image of Indra should be made as of having
 a lordly look like a king, ^{Rolding} Having the vajra-weapon,
 Having many eyes ~~and~~ mounted on the vehicle of ^{an} elephant
 named Airāvata and surrounded of celestial damsels
 (apsaras), the image of Agni should be formed as
 mounted on the goat, having yellowish-red complexion,
 reddish eyes, seated in vīrāsana, possessed of
 seven tongues and holding aksa-sutra and Sakti-weapon

In His hands. The image of Yama should be carved sculpted as holding the weapon danda. His face with a ~~fierc~~ fierce look, mounted on his vehicle buffalok, surrounded of attendant-soldiers who appear as dreadful as Yama himself, inflamed with anger and causing alarm to the worlds. The image of Nirṛti is to be made as having the weapon Khadga in his hand, ^{and as} ~~riding on~~ seated on nara. The image of Varuna should be made as holding noose in his hand, ^{having} white-coloured limbs and ~~as~~ ~~sitting~~ seated on the vehicle of clouds (megha). The image of Vaiyu is to be sculpted as attired in ~~white~~ yellow coloured garment and having ^{as} the smoky coloured flag in his hand and seated on the vehicle of deer. The image of Kubhera is to be made as having reddish eyes, adorned with ornaments, seated on the vehicle of nara ~~as~~ and holding a mace-weapon ⁱⁿ ~~on~~ his hand. The image of Śāna should be made as having the white coloured body, holding a trident in his hand, mounted on the vehicle of Vṛśabha and his head adorned with the crown of jata and the crescent.

~~The representation of the vehicle of the gods & their significance
as far as possible the various types they are holding.~~

vīnāhastā talastatra mātūnāmagraññubhavet ।
 brahmāñi brahmañubena mahesī rudrañubavat ॥
 kaumāri skandarñubena viṣṇuñubena vaishnāri ।
 indrañubena cendrāñi śīrūpāśobhamāśadā ॥
 tā mātarastu kiñcātra vāñahī sūkarānanā ।
 krodhañthā mahisāsthā vā gadā-danda-dharā bhavet ॥
 cāmūndīm bhīṣanāmī kuryāchchūla-khatrāṅga-samiyutām
 vyāghracarmāmbarami kṛddhāmī kuryādādhyāmī trilocanām
 rakta-pūrṇa-kapālādhyāmī mahabreata-kṛtāsanām ।
 catūrbhujāmī dvihostāmī vā jalāmakuta manditām ॥
 kartikāmī mundāsnagbhūmām tathānāmācaretatah ।

Item about septa-mātrikas. The foremost Goddess Brahmāni shines forth in the form of Brahma ~~holding~~
 bearing the musical instrument vīna in ~~to~~ Her hand;
 Mahesī has all the features pertaining to Rudra; the image Kaumari is to be ~~seen~~ formed as that of Skanda;
 Vaiṣṇavi, ⁱⁿ the form of Viṣṇu; Indrāñi, in the form of Indra. These Goddesses always shine forth with auspicious feminine features. Apart from these Mātrikas, there is ^{the} Goddess Vāñahī whose face is like that of sūkara (pig). Her image should be

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formed as seated either on hog or on a buffalow and holding gada and danda in ~~her~~^{Her} hands. The image of Cāmundi who is with dreadful appearance should be made as holding a trident, khatvāṅga and skull filled up with blood, having the tiger-skin as her garment, Her face inflamed with anger, adorned with three eyes, seated on the great corpse having four or two arms ~~and~~, her head adorned with the crown of jata, wearing the garland made of skulls and presenting a dreadful appearance.

००७

eka cakra nāthārūḍhami saptāśivairvāhitam rauim ॥
 svaktam kūñcitaḥ kośaisu kośam vānikītanam ॥
 uttānāśangasamyuktam padma hastam sukheta kam ॥
 sālānikānam surūpañca vyomasthami padmagāñca vā ॥
 sarasvatīm surūpādhyām vīñāhastam - alankātam ॥
 padma hastam supitāngīm sālānikānam mansharām ॥
 nāgadravayakarot kṣipta kumbhasnigdha - śinoruhām ॥
 evam devāssagandharvās - siddha - vidyādhara dayah ॥
 prakartvā yathā sāstham jñātvā rūpam yathārtha tatk
 ratnajā mṛṇmayī vā snte rājyalbhūmyuddhikārikā
 kramādevam samākhyatam bratimālakṣanam sūkham
 (iti sūmat - kiranākhye mohatartri caryāpade
 vyaktalinga lakṣana vīdhī dvāvimsātih pāṭalah)

The image of Sūrya should be formed as mounted on one-wheeled chariot drawn by seven horses. Having red complexion, wearing a bent and water-coloured upper garment made of silk, holding a lotus flower and shield in His hands, looking beautiful with ^{and} ornate ^{and} decorations, endowed with charming figure; He must be shown either as shining forth

in the sky or as seated on a lotus flower. The image of Sarasvati is to be formed as having a charming figure, her hands decorated with ornaments and bearing the musical instrument vīṇā and lotus flower, having ~~the~~ whitish-yellow coloured limbs, endowed with pleasing ornaments, having beautiful glossy hair adorned with flowers and on which two elephants are ~~thrusting~~ emitting forth the water of divine Ganges. Thus various kinds of images of devas, gandharvas, siddhas, vidyādhara etc are to be formed according to the rules prescribed in the scriptures and knowing the exact figure of each deity. These images shall even be made of gems and clay. These images formed according to the iconometric rules are productive of the nature of bringing out the welfare of the country, prosperity of the land and affluence of wealth. Thus ~~the~~ ^{the auspicious} features ~~parts~~ of various kinds of images have duly been explained to you.

(This is the chapter on the features pertaining to vyaktalinga, the twenty-second ~~ch~~ of the caryāpāda of the Kiranāgama mahātantra)

(Then, on the features of mukhalinga and pitha)

Garudah -

vyaktalingam samākhyātām vyaktārgaktānca kīdrśam ।

pīthānām laksanam yacca brūhi me śāśibhūṣana ॥

Garuda -

The characteristics of vyaktalinga have been explained so far. How is the vyakta-aryatā type of linga made? O, Lord, Śāśibhūṣana! Kindly tell me about the characteristics of various types of pedestals also.

2

Bhagavān -

pūrvavat kalpitā yāsā śīla bhāgathayānvitā ।

pūjābhāgam tridhā bhajya madhyamāniśe mukham bhavet ॥

The Lord said :

Having selected a proper stone and sculpted the linga form according to the rules set forth earlier, the sculptor should divide the height of the image into three equal parts (brahmāniśa, visvāniśa and pūjāniśa). Then the portion known as pūjāniśa should be divided into three equal parts out of which the middle portion of which the face is to be carved out

maulicaiurdhvaraḥāge syādgūrā cādhobhujānvita ।
 brahmāmīśam navadhā kalpya sanyajet bhāgapañcakam ॥
 mukhalingamānālthām tu catubhāgam tridhā bhavet ।
 Bhujau bhāgena kartavyau grīvāmīśassuvilbhāgarat ॥
 dyardhābhāgena vā kuryām - mukhalingānam subham ।

In the upper portion crown ~~of the~~ is to be formed.
 and other limbs such as neck and shoulders are to be
 formed in the ~~lowest~~^{lowest} portion (of pūjāmīśa). Or,
 one should divide the pūjāmīśa into nine equal parts
 and leaving out five lower parts, he should carve
 out the face in the upper four parts after apportioning
 them into three parts (i.e. the upper portion consisting of
 four parts must be divided into three parts). Shoulders are
 to be formed in one part; neck, in one part, These
 are to be proportionately formed. The propitious
 formation of ^{the face of} mukhalinga is to be calculated
 in this manner.

lingāngamūndhvalbhāgami syāt - Kārāyenmakutantū vā ॥
 catemukhasya lingasya nyāyoṣyam tri mukhaḥ nyathā ।
 gopayec caturo bhāgān sthāpayet - pañca bhāgikān ॥
 bhākai kām tu mukhānām syāt pūjyavāva vibhāgataḥ ।
 ekam vākhami punch kāryam catuḥbhāgāntha kalpitam ॥
 simhāsamākṛtiḥ kāryam - alhāvā kalpayet - khaga ।
 mukhatrayam catuṣkām vā mukhānām kalpayediha ॥

The crown is to be formed ~~in~~ in the appropriate
 existing portion ~~above~~ above the face. These rules are applicable
 for the four-faced linga. Procedure is different for the
 type of the three-faced linga. ~~To make~~ ^{for} this, one should
 leave out the ~~last~~ four parts of the lower section
 and take five parts of the upper section. One part
 should be left out as the ~~in~~ space between the faces.
 For the type of single-face linga, two parts should be
 taken for ~~the~~ ^{the} portion of face out of four parts
 into which the peyāṁśa is to be divided. This may even
 be made in the form of simhāsana. Three-faced linga
 or four-faced linga is to be formed in the following
 manner.

bhadresvaram mukham pūrve sushitam locanaistribhīḥ ॥
 daksinamī bhīṣṇamī vākramī tilakālaka sannibham ॥
 pāscimamī syatāthā saumyamī yāraṇodheda karkasam ॥
 ekavākramī thiravākramī vā prāsade caikavāktrake ॥
 sthāpyamī caturmukhamī lingamī catuvākramī viśālayet ॥
 vyaktāvyaktamidamī lingamī pīthānāmī laksanamī syru ॥

The face of the auspicious Lord facing the direction of east should be ~~not~~ adorned with three eyes; the face in the direction of south should have a fierce countenance adorned with tilaka and lock of hair in the forehead. The face which is to be in the direction of west and the face in the direction of north are to be formed so as to appear young and robust. In a temple with one entrance, ~~a~~ single-faced linga or three-faced linga shall be installed. In a temple provided with four entrances or four enclosures the linga with four-faces shall be installed. These are the characteristics of vyakta-avyakta linga. Now listen to the characteristics of various types of pedestals.

yāvaddairghyam bhavellingam tāvat pīthasya vistaram ।
 utsedhasya tilbhāgena tacca sodasadhā kuru ॥
 evam bhūmigatam krtvā jagatmī caturangikām ।
 bhāgatrāyena vrttim syādekaṁśe vṛltapattikā ॥
 kuryāt kantham trilokinbhāgaih kāryāṁśair hyūndhapattikā
 dvālkyām tadūndhapattisya dīkṣāvedaniśena patti kā ॥
 bhāgām bhāgām tyajet tāvat jagatyamīśat kalādhikā
 kanthasthānācca niṣkrāmāt kāryo yavat tadantikam ।
 syājjalāśrayabāhulyam lingasyārdhāt-tilbhāgataḥ
 mekhala tat tilbhāgasyāt- khātamī tad-dvayamīśa hinaki
 tridhā pīṭhe krite madhye nālassesyāduttarāyatāt ।
 jalāmārgam tilbhāgena hrāsah kāryastilbhāgataḥ ॥

The width of the pedestal should be ^{the} same as
 the length of the linga. Also, the width should be
 equal to one third of the height of ^{the} linga. The
 pedestal is to be divided into sixteen ~~be~~ equal
 parts. Out of these sixteen parts of the pedestal, one
 part should be inserted into the ground; four parts
 are for the portion known as jagati; three parts

for the portion known as urta ; one part for urta-pattikā ; three parts for the portion known as kanthā ; ~~one~~^{two} parts for uḍhura pattikā ; and one part for pattikā . In the intermediary space some parts measuring ten angulas more than the height of jagati are to be left out . An important part of the pedestal known as nāla should start from the kanthā portion . The length of the nāla should be equal to one sixth of the height of the linga . Metkhala is to be formed so as to occupy one third of the circumference of linga . Its depth should be two parts less than the ~~base~~ previous measurement . Dividing the side ~~of~~ or breadth of the pedestal into three parts , nāla should be formed ~~so as to~~ as to start from the centre of the middle portion and proceed towards north . The ^{top front portion of the} outlet for the water (poured over the linga) should be minimised by three parts less than its measurement at its starting point .

samānya laksanam praktaṁ visesam sruṇu laksanam ।
 bhadrāyati ca vajrī ca trikonā parimandalā ॥
 vedī padmāndha-candra ca sthāndilā vhitās tādā ।
 catuṣrā bhavedbhadrā mukhalādraya bhūṣitā ॥
 yati trimukhalā jñeyā vajrī saubhāgikā-kriyā ।
 sriṅgatā trikonā syān-mandala pūrnacandravat ॥
 vedī hyesa ca vijñeyā padmā padmasamā bhavet ।
 ardha-candra dhanuh kalpa sthāndilā syāt-drimukha
 bhadrā yogapradā prakta yati gomahisī-pradā ।
 āyuh-pradā smṛtā vajrī padmā saubhāgya-dāyinī ॥
 dhanadhārya-pradā pūrnā khanda-candra tu putra-dā
 trikonā catuṣnāśaya sthāndilā sarvakāmada ॥
 pindikā syāt-swayonisthā kāya naktaiśca dhatulbil
 evameta-tamāsenā mayortamī pīṭha-laksanam ॥
 prāga-de sthāpanam teśām na hi tanmandire khaga ॥
 citi sūmat-khamākhye mahā-tantre cayapāde
 mukhalīngapīṭha-laksana vidhistriyavimisatih pātalāḥ ।

These are the common features of the pedestal.

Now listen to the specific forms of ~~diff~~ pedestals.

There are eight different ~~to~~ by kinds of pedestals -
^{yati}
 bhadrā, vajrī, trikonā, parimandala, ~~sāti~~, padmā,

ardhacandra, and sthāndila. The pedestal which
 is in rectangular (caturāha) shape ~~and~~^{is known as Bhadra; the pedestal} embellished
 with two merthalas is known as ~~Bhadra~~^{yati}; the pedestal
 which is ~~in the~~ⁱⁿ pentagonal and adorned with
 three merthalas is known as vajrī; the pedestal
 which is in the ~~shape~~^{in the} shape of Syringataka (three-peaked
 mountain) is known as trikona; the pedestal which is
 in the shape of full moon is known as parimandala;
~~All these~~^{in the} are commonly known as vedi.
~~The pedestals formed according to one's own~~
~~desire is called vedi;~~ the pedestal which is
 comparable to the form of lotus is known as padma; the
 pedestal in the form of bow is known as ardha candra; and
 the pedestal adorned with two merthalas is known as
 sthāndila. Bhadra is meant for yogic power; yati will reward
 with cows and she-buffaloes; vajrī will grant the longevity of life;
 padma will grant saubhāgya (blessed life); parimandala
 is productive of wealth and abundant grains; ardha candra
 will grant progeny; trikona will cause destruction to the enemies;
 sthāndila will grant all the desired ends. For the
 self-manifested lingas, pedestals are to be made with
 red coloured dhatius. Thus the characteristics of the pedestals
 have been told ~~to~~ by me. Pedestals are to be installed ~~in~~
 only in temples; they are not applicable for houses.

(This is the chapter on the features of vyakta-avvyakta linga,
 the twenty-third chapter of the caryapāda of the Kinnarāgama mahātantra)

(Then, on the suitable places for the construction of temples)

garudah

prāsādānāntu yasthānam tadbhūtāṅga pāñkṣamam !

sasalyā vā yadā brūhi visalyā kriyate katham !!

garuda -

O, Lord, Kindly explain to me the suitable places for the construction of temples and ~~are~~ the ways of examining the various parts of a selected place.

~~What~~ How are the activities carried out when the removal of the hidden substances (salyoddhāra) is attended to?

And how are they executed when salyoddhāra is ~~not~~ left on
()

Bhagavān -

mahendrādi nagesveva cānyasmimśīrtha samisrāye,
 mahanadī tataḥbhāge jñātraivam trikāraṇātām ||
 dvijādi prakramāt siddham rūpabhrātaratnā dhyāhām,
 śūpa sūryākṛtim tyaktvā sa grāhyā sphutitā na yā ||
 samam kṛtvā tathā kṛtyā nīśi pāse ghatā śubhe,
 vārdhamānam tadiṁ dhvani syāt sthāpyam nākta catustayam.

The Lord said :

Places near the great mountains like Mahendra etc.

Other places in the vicinity of auspicious tanks, ^{and} great rivers etc - all these three kinds of places can be selected for temple-buildings. Places are to be selected depending on the four castes. Places associated with pleasant natural surroundings, those which afford wealth of materials, those with high density and durability are suitable for the people belonging to the four castes beginning from Brahmin etc. Those lands which are ^{of the nature} ~~are~~ of sūpa, sūryā are to be neglected. The land which is unsplit, not detached from the main land is to be selected. Having levelled the ground with the wooden pestle the preceptor should begin the consecratory activity known as adhvāsa in an auspicious night. This should be done for four continuous nights having placed the water-kalasas and vārdhamāni kumbha.

5- 8(a)

pūrṇādi kramayogenā dvijādīnām kramo bhavet ।
 kalpyami nārādībhīrmantrairalbhīrmantrya śatamī śatamī ॥
 jñeyo hrāsaviruddhaya sā sankīrṇā kevalāśīvara ।
 kṣitīnēca kānsitāmī kṛtā yavān vāśpi tilān kiret ॥
 yā bijakṣepanādbijāsthyāḥ obhīssānikurāśubhā ॥
 anyalha vibhālā jñeyā yathāśmin sānikurāsthalā ॥
 dīne yogādi samiyukte punyāhami jayamangalātih ।

According to the order of castes Brahmin etc., Kalasas are to
 placed and consecrated ^{respectively}, in the direction of east, south, west
 and north. Consecration of Kalasas is also to be done
 with tātpurusa, agnora, ~~sadyojata~~^{sadyojata} and ~~vāma~~^{vāma} mantras
 according to the order of castes beginning from Brahmin to sūdra.
 The consecration shall be done by reducing or increasing
 the number of japa or with addition of Vedic and Āgamic
 mantras or absolutely with Āgamic mantras only. Having
 ploughed the land, the preceptor should sow the seeds of yava
 or sesamum. If the germination takes place within three days
 then it is to be held that the selected land is ^{an} auspicious one.
 If sprouts are not seen within three days, it means that the
 land is inauspicious and futile. In an auspicious land
 embellished with ~~new~~ ^{on an auspicious day combined with} ~~germinating~~ sprouts,
 the ritual of ^{beneficent} ~~yoga~~ punyāha is to be done, with the accompaniment of pleasing sound
 indicative of victory and auspiciousness.

tatākṛṣṇayet sūtram - ācāryāśilpibhīṣṭha ॥
 prasāryamane sūtre tu nimittānyupalakṣayet ।
 nimitte sati kinkuryat - animitte kraturbhavet ॥
 ghorenaśta sahasrāntu kāyo homassitaśtilāsh ।
 gṛhītākṣīrayuxtaiśānti - bhavatyatra na samisayah ॥

Then, the preceptor along with the Silpin should stretch out the flour-soaked thread for the sake of drawing necessary mandalas. During the time of stretching out the thread, if good omens occur all other contiguous activities shall be executed; if prognostics indicative of evil effects occur, the preceptor should offer homas using sesamum, ghee and milk reciting aghora mantra 1008 times. On account of this kind of homas, alleviation takes place and, beyond doubt, all the evil effects get nullified.

caturāśram samam kṣṭrā naradha kārayet pari ।
 īśānādilkhilhaven - nyāsa - tatiśah prathamo bhavet ॥
 parjanya jayamehendro - Bhāskarassatya bhrāmīśakaḥ ।
 antarikṣastu pūrve syād - daksine śikhī bhuṣanau ॥
 dhāta gṛhakṣatascaiva yamo gandhaura - Bhīrṇigarāt ।
 mṛgarāt - kāthito yāmye pāścime pretasamivahah ॥
 dāvānikas'ca sugrīvah puṣpadanta jalādhipah ।
 asuraśśoṣarogākhyau pāścime kāthitau mayā ॥
 ultare vāyu nāgau ca mukhya bhallāta - somakāḥ ।
 न K cāditi - diti ceti sthitāścottara diggataḥ ॥

Having drawn a rectangular mandala, the preceptor
 (ācārya Śivācārya or Śilpācārya) should reticulate it
 into 9 equal parts. (By doing so, 81 squares would be formed).
 Each square is known as "pada". For the sake of vāstu pūja
 certain deities are to be identified in with certain rows of
 squares. Following are the ~~eg~~ names of eight deities to be
 identified in the direction of east: Īśa, Parjanya,
 Jaya, Māhendra, Bhāskara, Satya, Bhrāmīśaka
 and Antariṣṭa.

Śikhī, Pūṣana, Dhāta, Gṛhakṣata,
 Yama, Gandhaura, Bhīrṇigarāt, and Mṛgarāt -

These are the names of eight deities to be identified
in the direction of south.

Pretasambhava, Dauvānika, Sugrīva, Puspadanta.

Jalādhīpa, Asura, Sōsa, and Roga.

- These are the names of eight deities to be identified
in the direction of west.

Vāya, Nāga, Mukhya, Bhallataka

Somaka, Rik, Aditi and Diti

- These are the names of eight deities to be identified
in the direction of north.

16-19

brāhmaṇi narapadāntasthami cā ss pāścāīāna - kōṇagah ।
 savitrañca rudrañca īśa kōṇasthitāḥ pare ॥
 koṣṭhakāntanita - nyāsāt - brahma pāśve tu samisthitāḥ ।
 āparatsastadīśānta - sat padas tū marīcakah ॥
 sāvitra syād dvipado vīrasvān satpade mataḥ ।
 tad uva dīndra - jayo mitro dvipada satpade sthitāḥ ॥
 rudradāso du koṣṭha stha sat padas tū dharādharaḥ ।
 althā samisthitāḥ kōne padadvayam atāndhataḥ ॥

Brahma occupies the central place consisting of nine squares (padas). Āpah is occupies the square in the north-east direction. Similar Savitri, Sindha, and Rudra occupy the ^{corner} squares in the direction of sout-east, sout-west and north-west.

Āparatse occupies two squares and Marīcaka, six squares. Two squares for Savitri and six squares for Vīraswan for Rudradāsa, two squares and for Dharādhara, six squares for Indrayaya, two squares and for Mitra, six squares for Rudradāsa two squares and for Dharādhara, six squares.

evam nrasya sunā kore kramātrām nibatayet ।
 trīyakōkālanyat-^{trīyam} kōstakam nyaset ॥
 tatsūtis nibayof. fūcīl - ayor brahmañah kramāt ।
 kōsthān adhyastitam ^{neyam} stūdikṣu vyaastitam ॥
 khyātam varisāca caturāt konaśtrām śironatam ।
 evam jñātva tu samśārāt - sthānamanitam bhavet ॥
 jñeyam madhyagatam mathyam tacca yathena varjayet ।
 krtvā tāt ^{adīśānti} tātā karma ca tatpunah ॥
 krtvā sodasadhā sthānam varjayet- tatsadaiva tu ।

Thus Rāmar designed and marked out the squares for the
 Vāstu deities. The Preceptor should draw the main diagonals
 joining the ~~so~~ four corners. Then he should join the third
 square lying in the ~~so~~ ^{row} of the eastern marginal
 row and the ~~so~~ ^{row} lying in the south-west direction of the
 southern row. Similarly each third square
 lying in the marginal rows are to be joined together.

Thus through 16 squares lying on the
 four lines known as
 uttarā and ~~so~~ ^{parallel} lines known as rayas would be
 formed. The ~~so~~ central points where the lines of

varisa ~~or~~ raijas and sutras meet together are to be left out. (Having selected sixteen such points (known as marmas) one should always ~~&~~ abandon those places corresponding to these points and construction of building or ~~&~~ any part of the buildings or temples such as thresholds, entrances, windows etc should not be taken). ~~This selection is not taken.~~

Isānesya śiro vāstvār- bāhu devau vāyav- vahnigau ॥
 amisayosavita rudo & nīrtau caranadvayam ।
 ākhandalah pradeśe syādāpavatso hydi sthitah ॥
 Marīci- Dhāndhara- khyau ca stanasthānasthitāvulhau ।
 brahma nābhigato raudra- sāvitru kūkṣigau matau ॥
 Indra- cendrajayo guhye vivasvānūmādhyagah ।
 mitro snyorugatas tādirat- pratyangam devatātmakam ॥
 puramutpātād�hūtam dṛṣṭvā bhītaissubhīṣanam ।
 gṛhitvātāssamantattu prakṣiptam tada dhomukham ॥
 yathā yena gṛhitam yat pūjanūyam tathāiva tat ,
 yadvāstu prathitāñcātra gṛha- prāsāda- kalpane ॥

Each deity ~~per~~ dominates over each limb of ~~a~~ vastu perusa. Now listen to these particulars with regard to devata-svarūpa of vastu. Isāna is on the Head of vastu perusa (lying on the ground); Vāyu and Vahni on the two fore-arms; Sāvitri and Rudra on the shoulders; Nīrti on ~~to~~ the feet of vastu; Indra on the pubic region; Āpavatsa on the place of ^{the} heart; on ~~to~~ two breasts, Marīci and Dhāndhara; Brahma on the navel; Raudra and Sāvitri on the two sides of ^{the} stomach;

Indra and Indrajaya on the region of *gṛihya*;
 Vivasvan and Mitra on the thighs. Thus each
 limb of *vāstu puruṣa* is occupied by each deity.

In the days of yore, the devas who were alarmed
 very much on seeing the dreadful figure of *vāstu*
 who came into existence in a portentous manner,
 fastened the demon Rām with ropes and made him to
 fall down on the ground. From that time onwards, *vāstu* is
 supposed to be lying on the ground his face turned
 downwards. Each deity is to be worshipped in
 a particular ~~place~~ ^{limb which was} where of the body where the deity
~~was~~ fastened with the rope by that particular deity.
 (Puja is to be done in a manner in which each limb
 was fastened and pulled by each deity)

The construction of house or temple is to be
 undertaken in a place where *vāstu puja* has been
 done as proclaimed in the scriptures.

ekāśīti padam khyātam catūṣasti padam syne ।
 tat-kṛetramastadha kṛtā nyaseditāstassurān ॥
 dvitīye hyantari kṣagni myaganāt - pīti samijñākāḥ ।
 pāpayakṣmāṅgarogaśca kōṇādhashtā divaukarash ॥
 parjanyaśca jayantaśca mahendro bhāskarāḥ kramāt ।
 kāryoddhṛytā ca pūrvayām pūrṇā daksinatasshitah ॥
 vīdhātā gṛhamṛtyuśca gandharwo bhringarāṇīmatāḥ ।
 dauvārikāḥ pratiçyāntu sugrīvah kusumadujah ॥
 vāriṣāścasuraścaiva nāgaścottonatasshitah ।
 mukhyo bhallātā somau ca nūk cāditi - dīti - kramāt ॥

Vāstu mandala consisting of 81 squares was so far explained to you. Now listen to another type of vāstu mandala consisting of 64 squares. ~~Dividing~~ Dividing the rectangular mandala into eight equal parts, 64 squares shall be formed. As explained earlier, vāstu deities are to be identified in ~~the~~^{like Īśa etc} the squares. In this pattern each corner-square is occupied by two devas. Īśa, Antarkṣa, Agni, Mygarāt, Pīti, Pāpayakṣma, Anīga and Roga - these devas occupy the four corner-squares. Parjanya, Jayanta, Mahendra

and Bhaskara - these devas occupy the marginal row of eastern direction. Pūṣa, Viśhāta, Gr̥hakṣata, Yama, Gandharva, Bhṛigūnāt - these devas are in the marginal row of the southern direction. Dauvānika, Sugrīva, Puspadanta, Jalādhīpa, ^{Asura and} Naga - these devas occupy the marginal row of the western direction. Muṣhyc, Bhallīta, Soma, R̥ik, Aditi and Diti - these devas are in the marginal row of the northern direction.

ete dvipadagā jñeyā madhye brahma catuspadah ।
 tathā ss paścā ss paratsaśca sāvitra-sāvitrakau param ॥
 īndraścendrajayo rudro rudradāśah kramātsthitah ।
 kōṇārdha samisthitā hyete tri padastho marīcakah ॥
 vīrasvāṁśca tathā mitro śivat-tadratt dhanādharaḥ ।
 tacca teṣu kone pāśvārtha - devāścāstapadasthitāḥ ॥

Brahma takes the central place consisting of four squares. Āpah, Āparatā, Sāvitrī, Sāvitra, īndra, īndrajaya, Rudra and Rudradāśa - these devas are ~~in~~ in the intermediate directions occupying ~~the~~ half squares in which are in the ~~the~~ adjacent row of Brahmasthāna. Marīcaka, Vīrasvāṁ, Mitra and Dhanādhara - these devas occupy twelve squares (three squares for each). Devas existing by the side of Marīcaka etc, take eight ~~four~~ squares.

pūrvavacca surān varisān tathā bhūmān prakalpayet ।
 ayam devālaye prakta dūtiyo mandūrī matāḥ ॥
 vāstusarikalpākāle tu yadārisām sprśate gr̥hi ।
 vāstu deheṣpi tatraiva sālyoddhāra vidhīmatāḥ ॥

As explained earlier, the deities existing along varisās are to be identified in the body of a vāstu and the ~~go~~ ground is to be designed in this way for the sake of vāstu puja. These types of vāstupūjās are to be done during the construction of temples and palatial houses. A house-holder who proceeds to construct a house should ~~execute~~ execute a process known as sālyoddhāra in the body of vāstupūrṇa during the time of vāstupūja. Whichever part is identified with a deity, that part is to be extricated from the influence of hidden things.

śrāvāsparsādgr̥hesasya hemaśalyam narārdhataḥ,
 hastadvaye mukhasparsāt- kāṣṭham pr̥ślha gale dh̥ryam ॥
 astiśalyam trūphihastairupasparśe bhavet-dh̥ryam ॥
 hastānāntu catuskēna cōpaśalyam bhavet-khaga ॥
 khadgam pādāparasparsāj-jānumātrādadho bhavet,
 gandago bahuśamisparsāt- hastānātha vikarsataḥ ॥
 pādamūladalasparsāt carmāngus̥tha pramānatāḥ,
 petikāngus̥tha samisparsādadho hastātrayena tu ॥
 kamīsthāngeli samisparsāt kāmisyam taltra karārdhataḥ,
 loham syāt- kātakam khyātam katisparsāt karadvaye ॥
 īrusparsāt- karataltha dvādaśāngulohyadhat ॥
 jānusparsācca hastenāp̥yayaśālyam bhavet-dh̥ryam ॥
 gulphasparsāt- trapeśālyam syādvitasti pramānatāḥ,
 padasparsāngajasyāsti - dvādaśāngulato dviya ॥
 evam samksepataḥ pr̥ktāśalyoddhāra-kromo mayā ॥

*Not
clear*

digging at
If the owner of the land (or house) touches the
head of vastu, under the ground where the head of
vastu is identified and at a depth of two hastas
gold-substance shall be extracted) due to the
sparsa of two hands, face, hinder part and

neck of the Vaishu purusa, bones can be extracted at a depth of three hastas; under the ground at a depth of four hastas, additional materials related to bones can be extracted; on the soles of the feet, at a depth of a knee one can extract khadga salya; on furrowing the ground upto ~~the~~ depth of one hasta at the places where cheeks, shoulders, the sole of ~~the~~ foot and the fingers of the feet are identified, skin having ~~the~~ thickness of one thumb can be extracted; at the place of angustha, a box (petika) can be extracted ~~from~~ at a depth of three hastas; at the place where the little finger and other fingers are identified, kamasya can be extracted at a depth of half-hasta; at the place of hip, metal-bracelet can be extracted at a depth of two hastas; at the place of thighs and hands, iron can be extracted at the depth of 12 angulas; the same can be extracted at ^{the} place of ^{the} knee ^{and} at the depth of one hasta; at the place of ^{the} ankle, trapani salya can be extracted at the depth of vitasti. At the place of ^{the} feet, bones of elephant can be extracted at the depth of 12 angulas. Thus the procedure of salyoddhara ^{surely} has been explained to you.

evami visodhya tām bhūmim kāyam vāstu snācanam ||
 īśānādi kramat-pūjā kāya pūrvarūpa gṛtākṣataih |
 nīlotpalodakam dadyāt - pādukām pīta varṇakām ||
 ratnāni dhūmnaraitānām dadyāt tanmandakām gṛtam |
 mārisani śakunim sūci - lāja homakramān madhu ||
 mārisaudanam punardagdham rasāna Śakunodbhavā |
 tilāvara tilairbhaktam dantakāsthām ca yāvakam ||
 kuśān padmam surām dadyād-gṛtānām ca yathākramat |
 gṛtāktānmandakān dadyān-nānā buspādi pūrvakam ||
 mudgānna - kṣīra - sālyannai - bali sthrotor kavat - pūrah |

Having examined and purified the ground in this manner,
 the preceptor should proceed to worship the deities
 of vāstu in the order of mention starting from the direction of
 north-east. He should offer bali ~~in-~~ using the
 following articles as mentioned in the scriptures. ~~as~~
 Worshipping the deities with sprinkled arghas, he should
 offer blue-lotus, aghya-water, yellow-coloured wooden pedestal
 smoky coloured gems, sprinkled and consecrated baked
 flour, flesh of Śakuni-bird, parched rice of fine
 variety, honey, food cooked with ~~meat~~ flesh,
 fried tongue of Śakuni-bird, sesamum, barley

eatable mingled with sesamum. tooth-sticks,
food prepared from barley. kusa-grass, lotus-flower,
spirituous liquor— all these are to be offered after
they have been consecrated by sprinkling. Varieties of
Baked flour, various kinds of flowers, ~~food~~ food
mixed with the powder of fried beans ~~like~~ green gram,
milk, food prepared from sali-rice— These are
to be offered in due order to each deity.

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evamistva kramāddevān - pāścāt- konasthitānyajet ॥
 payodadhīśākone tu kusāvāri - gulaudanam ।
 etadāgneya kone tu hanidrāmīśāmodanam ॥
 etacca nairte dadyāt - pakvāpakvam ca phalguṣam ।
 rāyāye kōkāk pūjyāḥ pūrvenālva ca laddukam ॥
 raktam malayajam yāmye gṛtānnam vāne būnah ।
 phalguṣam māṣakam bhaksyamultare tatpradāpayet ॥
 tilajyam pañcagavyam ca madhye dadyāt - kusāksataih ।
 evam sampūjita devasāntimāśū brakurute ॥
 nacettilāksatainbhaksyaih puspasvaravisti pūjayed ॥
 alhāvā kusāpuspavā pūjya prasādamārabhet ॥

(iti sūmat - kīrṇākhye mahātantri caryāpāde
 prasādayogastrānaidhiśatuvimisatih patalah)

Having ~~offered~~, worshipped the deities of vāstu
 in due order, the preceptor then should proceed to
 worship the deities invoked and immobilised in the
 intermediate directions. In the direction of north-east
 the preceptor should offer milk and curd; kusā-water
 and food mixed with molasses, in the direction of south-east

Food mixed with turmeric powder - in the direction of south-west. Baked or unbaked phalgusa - in the direction of north-west. Then the preceptor should offer worship the deities invoked in the ~~nine~~^{main} directions starting from ^{the} east. He should offer laddus in the direction of east; red-coloured sandal - in the direction of south; food mingled with ghee - in the direction of west; and eatables made of phalgusa and māsa - in the direction of north. He should offer sesamum, ghee, pañcaganya along with kusa and akṣatas at the middle. Vāstu-deities worshipped according to this procedure will quickly effect alleviation, inducing auspiciousness into the ground. If the materials enlisted above are not available, the preceptor can worship all the deities with sesamum, akṣatas ~~and~~, victuals and flowers; if not in this way, he can worship with kusa and flowers. One should begin the construction of temple having ^{done} worshipped vāstupūja.

(This is the chapter on the suitable places for the construction of temples, the twenty-fourth of the caryāpāda of the Kīrātāgama mahatantra)

ATHA PRĀSĀDA LAKṢĀNA VIDHIH

(Then, on the specific features of a temple)

Garudah -

prāsāda-laksanam deva sāmānyam yadviseśataḥ ।
 mantapādyā yathā kāryā vada sarvam samāsataḥ ॥

Garuda

What are the general and specific features of a temple? How are its various parts like mantapa constructed? O, Lord, kindly explain these matters succinctly.

Bhagavān -

sodasāmīśe kṛte kṛte madhye bhagacatuṣṭayam
 bhāgadvādaśakamī bāhye bhītyarthamupakalpayet ॥
 bhittināmuccrayah kārya - catulbhāgaśamāśubhah ।
 bhītyucchāraya pramāṇasya dīgurāmī śikharāntikam ॥
 bhāgadvāyayeta kāryā nisṛta yā pradakṣini ।
 bhītyucchārayantu tasyordherāmī viciṭa ca samā kriyā ॥

The Lord said -

Vāstu mandala is to be divided into sixteen equal parts (lengthwise and cross-wise) - the central portion of the mandala consisting of four squares is to be left out. On the twelve rows of squares lying outside the central portion, enclosing wall is to be constructed. The height of the wall (rampart) should be equal to the measurement of four squares. The śikhara is to be raised upto a height equal to twice the height of the wall. The portion known as pradakṣini (^{māhamāyāda} ~~prakāra~~) which runs around the wall should be constructed ~~along~~ on the two rows of squares. On the top of the wall variegated constructions are to be erected symmetrically in all directions.
~~This construction would be suitable for a gopuram.~~

tadaridham sukanāsasya niskātah pādātō bhavet ।
 ekanāsāndhato jñeyo vedībandhastadaridhataḥ ॥
 grīvāmalakasārañca tasyābyardhami vyavasthitam ।
 kapotāmāñca vistārami kartavyam caturangulam ॥
 garbhāyāmasya vistārami dvārato dūgañayatam ।
 pañcalathāgakrtō garbhah prāgrīvāśāṁśato bhavet ॥

Gut of the various parts of vimāna. The part known as
 sukanāsa () should be formed with a height
 equal to half of the height of the wall; niskāta () should be
 one fourth of the height of the wall; ekanāsa () is to be
 half formed with a height equal to half of the previous
 measurement; vedībandha () should be half of the
 height of ekanāsa. Of the parts known as grīva ()
 and āmalakasāra () are to be formed with a measurement
 equal to half of the previous height. The width of
 kapota () should be four angulas. The length and
 breadth of garbhagrīha should be twice the measurement of
 entrance. The front portion of grīva should be
 equal to one fifth of the extent of garbhagrīha.

garbhādiguna vistārān - mantapam syād trirāyata m
 garbhastatra samastranyaḥ punato mukha mantapah ॥
 prakta sāmānya evāyamanyathā vā prakalpayet ।
 lingamānena pīṭham syād garbhām pīṭhe stha samsthita m
 lingena garbhāmānasyād - dirgūnāśārdhatāshtitāh ।
 anyathā nucināllingād - dirgūnā garbhā ucyate ॥
 garbhād - dirgūnātō bāhye tasmāt - taddirgūnōśārdhatā
 alāvā garbhāmānena garbhām tannavadhā bhajet ॥
 madhye pīṭha padānyastau parvatāsūśirām bhavet ,
 tēna manena bhittinām kalpanā śikhānasya tu ॥
 sāmānya laksānam prakta m visesānām alā śīru ।

The length and breadth of mantapa should be three times greater than those of garbhagṛha. Mukha-mantapa is to be constructed in front of the garbhagṛha its extent being as same as that of the garbhagṛha. Mukhamantapa shall be constructed either in a general or specific manner as enjoined in the scriptures . Pīṭha portion of the vimāna should be formed based on the measurement of Linga . Garbhagṛha is to be constructed over the pīṭha. Based on the measurement of Linga

merumandara kailāsa - kalaśo mygarād gajah ॥
 vimānaścandakah pustas catuśtāśra samyutah ।
 sodasāśrena yuktas ca savatobhadra ko harih ॥
 samudgasca vikhyātah prabhānūpamataśrynu ।
 catuśrīgami caturdvāre bhūmikābhīr-dvīṣṭabhiḥ ।
 vicitra sikhākīno vināghosamitastatah ।
 pañcāndakasca vedāśra bhūmikābhīṣṭabhiḥ yutah ॥

There are various types of vimanas embellished with
 different kinds of ornate. Meru, Mandara,
 Kailāsa, Kalāsa, Simha, Gaja, ~~Candaka~~ Candaka
 — these types of vimanas shall be formed ~~in the~~
 with rectangular or octagonal ~~or~~ ~~six~~ shape.

Savatobhadra, Hāri and Samudgaka — these types of
 vimanas ~~do~~ have sixteen-gangled shape.

Now listen to the type of Prabhānūpa. This type of
 vimana should be provided with four ~~sikhās~~ ^{srīgas} (~~peaks~~),
 four entrances ^{and}, eight bhūmis (storys); or it may be
^{provided with} variegated forms of sikhās, ~~and~~ five andakes
 and three storys ~~and~~ bereft of the part known as ghora.

The measurement of garbhagṛha is to be calculated in such a way as to be two times or two and half times greater than śringamāna. It is held generally that it is preferable to fix the measurement of garbhagṛha so as to be ~~two times greater than~~ twice the measurement of Ringe. The first enclosure around the garbhagṛha should be twice the extent of garbhagṛha; the outer space lying outside this enclosure should be two and half times greater than the measurement of garbhagṛha. Now listen to another type of construction. The garbhamaṇa is to be divided into nine equal parts. Pīṭha shall be constructed so as to occupy eight squares in the middle portion. All sides should be perforated (like 64 pores). All sides should be perforated (to appear like gavakṣa). Based on garbhamaṇa the enclosing wall and śikhara should be constructed. So far general features of the precincts have been told. Now listen to the specific features.

astāniśo sruyutam citram sodasāniśastatō mataḥ ।
 ekāndakassuṛtto yaś-samas-sarvatra mandalaḥ ॥
 sarvatobhadra ke citrāḥ kartavīśa pañca bhūmikāḥ ।
 simhākṛti bhavet-simhas-saptashandha-samanvitah ॥
 sodasāndaka samiyuktas-sadbhūmo nandito bhavet ।
 viśiṣṭyatāndaka samiyuktah pañca bhūmīnandivardhanah ॥
 vicitrāsikhārā hamsasossyekā dasa bhūmikāḥ ।
 uryāni pañcāndakāni vyalā vicitrāsati bhūmikāḥ ॥
 anyoṣṭare sadasraṣṭad-brāhmaṇaś-sarvatomukhah ।
 candrasālāyutaś-citra stārkeya nāmāśṭa coditah ॥
 padmakāś-sodasāniśaste bhūmikādvara vṛddhitah ।
 trimisāt salbhūmikāyukta vicitrāśaśamudgakah ॥

Vimāna known as Sruyuta ^() should be octagonal;
 sixteen - angled vimāna endowed with the same characteristics
 as those of Sruyuta is known as Citra; it should be furnished
 with ekānda ^{with a} formed in a circular well-formed
 circular shape. Its whole structure should always be
 in a mandala form. Sarvatobhadra - vimāna is
 to be constructed with five storys. Simha
 vimāna should be in the form of lion associated

seven skandhas (projections). That which is associated with sixteen andakas and six storys is called Nandin. The vimāna which is provided with twenty andakas and five storys is known as Nandivardhana. ~~Hanasa~~ The vimana which is embellished with variegated forms of sikhara and eleven storys is called Hanisa. Vṛṣa-vimāna consists of five andakas; Vṛṣala-vimāna ^() is furnished with different shapes and three ~~two~~ storys; it is associated with one enclosure; its middle portion ^{shall} be ~~should be~~ & six-angled middle portion. Other parts of it are similar to those of savatomeukha. Samudgaga ^() type of vimana shall be formed either in the shape of lotus or in sixteen-angled shape. It shall be provided with ^{a minimum of} two storys and increasing the number of storys two by two, it shall ^{be} provided with a maximum of thirty storys.

23-27.

merūśatārdha hastasyān - mandaro navatistalhā ।
 asiti hastah kailāsaś catuśtrimisaduimānakah ॥
 dvāt trimisānnandi vṛddhiseyāt - trimisaddhastastu nanditah ।
 savatophadakastadvat - astāvimsāst tadaśrakah ॥
 sodasāmīśastato vimīśat - pañca hastācca saṅkhayā ।
 padmako vartula yoṣnyo vimānaścandakoś parah ॥
 dvādaśairākāra jñeyā hamisastaddasa hastatah ।
 astahasto gaṇutmisāśeṣāstamānatassamāh ॥
 tasypika - driti - hastaya tattamānenā kalpanam ।
 nāgatāksa grhādīnām nāksasānānica sōbhānam ॥

Meru-type of vimāna should have an extent of
 fifty hastas; Mandara - () ninety hastas; Kailāsa ()
 eighty hastas; Vimānakā - () thirty-four hastas;
 Nandivṛddhi - () thirty-two hastas; Nandin - () thirty hastas;
 Savatophadra - () thirty-two or twenty-eight hastas;
 Padmako - () sixteen hastas; Vartula - () twenty-five hastas;
 Candaka - () twelve hastas; Hamisa - () ten hastas;
 Hari (gaṇutmisā) - eight hastas; Other types of
 vimanas are to be constructed, having an extent ^{more}
more than the previous measurement.
 of one, or two or three hastas. Houses belonging to the
 group of nāga, tāksa & nāksasa may also be
 provided with ~~st~~ beautiful vimānas.

ज्येष्ठां श्रेष्ठा लिङस्या मध्यमां मध्यमस्यां त
कनिष्ठां कन्यासायोक्ता ज्ञात्रा ब्राह्मणां कल्पानां ॥
सर्वे प्राग्गृवासायुक्ताः तोरणामन्तपायुक्ताः ।
तेऽमि ज्ञानानि च मानांचा स्तम्भायुक्तमातास्मि ॥

According to the three types of lingas - (uttama,
madhyama and kanistha, jyestha, madhyama and
kanistha) enclosures of temples should be
constructed so as to be furnished with various
parts like prāg-gūra, torana, manṭapa, stambha etc
these are to be constructed according to their
forms and measurements.

pusparampratimani khyātāni stambhaś ūtyuttaraingunaiḥ ।
 puspalhadramata jñeyam suvṛttānandatā pāra ॥
 Kausalyaś tassvasanikīrṇo jalabhadro jayāvahah ।
 sūrvatśo vijayo vāstu sṛtidhvrgvajrakos̄ parah ॥
 visālakaśca suslisto madhyako nāka samijñakah ।
 syandana mānavākhyāśca athāś nyō manilhadrakah ॥
 sugrīva Rūṣanāścānyah Kānadhāro dviṣṭrakah ।
 Kāmalhadrasusūtraśca sthitāś stambhadhvayam vīnā ॥

Now listen to the exposition of various types of mantapas.

That which is associated with four pillars or twelve
 pillars is known as pusparampratima; the mantapa
 with ~~the~~ round pillars is known as puspalhadra;
 There are ~~ad~~ other types of mantapas such as Kausalya,
 Sankīrṇa, jalabhadra, jayāvaha, sūrvatśa, vijaya,
 vāstu, sṛtidhv̄k^(vedākṣu), vajraka, visālaka, suslista,
 madhyaka, nāka, syandana, mānavā, manilhadra
 sugrīva, Rūṣanā, Kānadhāra, dviṣṭraka,
 Kāmalhadra, susūtra etc. These mantapas are
~~furnished with~~^{beneft of} two pillars less than the number of
 pillars buttressing the first type.

mantabāddhrasataḥ proktastesāmundhram vimisrikā ।
 trikonavitta khandendurasta konānito s̄ parah ॥
 catuṣkonah parah khyātah punassodasa konakah ।
 mahārājyam mahālalham satuccatākaro s̄ parah ॥
 savatascatuṣraśram syācchī pradassodasaśrakah ।
 prakramān-mantapa khyāta evam jñātrā prayojayet ॥

These can be constructed even by increasing or decreasing the measurements reckoned previously or even by taking average measurements. These can be formed in the shape of triangle, circular, demi-moon, octagonal, rectangular, sixteen-angled etc. ~~Forsake~~ Construction of mantapas in these patterns will ~~grant~~ be beneficial to the great empire; will yield greater gains; will effect expulsion to the enemies. Rectangular mantapa is best suited for all purposes; sixteen-angled mantapa will yield the affluence of wealth. Construction of mantapa has been explained to you. Knowing the nature and effect of mantapas, one should construct them in the duly assigned places.

prasādasayāgrato dvārami vistāradvīgo�ochritam i
 uchmayasya tu yat pādaśākodumbara vistītah ॥
 vistārasya tu yat pāda-tasya bāhulyato bhavet i
 vicitra patra vallibhis sannantān mithunāvitam ॥
 dvāna meram udhami kāryam - althāngula udhānatāh i
 sāstāsastisātāmī sāgramangulānāmī vigrhya tu ॥
 astākrasāt kramādevamī dvārānī dasā santhyaya i
 bhavanti pāñca jyesthāni trīnyevamī madhyamāni tu ॥
 adhamāni taddvayamī jñeyamī evamī dvārānī kālpatyet i

In the front portion of prasāda, entrance is to be constructed, the height of the entrance should be twice the width of it. One fourth of the height should be the ~~be~~ breadth of Śākā and udumbara. One fourth of this breadth should be the measurement of bāhu. These parts of the ~~the~~ entrance should be decorated with variegated forms of leaves, creepers, and of mithunas (dual form). Entrance of garbhagṛha is to be constructed in this way. This may even be formed based on angulādhāna. Taking the maximum height of one hundred and sixty-four angulars and decreasing it ~~by~~ ^{ten by ten} eight by eight, one can reckon ten ~~kinds~~ different heights. (In this case minimum height is 94 angulars). First five ~~ki~~ types of heights are for uttama; next three types of heights are for madhyama and the last two types of heights are for adhama. Thus various types of entrances shall be formed.

41(8)- 44(a)

prasādasyāgrato dvāram kartavyam tadyathā śubham ॥
 dvārapāścētakāśailāḥ kanisthā madhyamāḥ parāḥ
 vicitrākūtayo jñeyas - tēśāṁ vaktvā yathā syne ॥
 purācaindra vīrāgo yah pāscimābhimukho bhavet ।
 purāsa pāscime vā syat - pūrvadvāram susolhanam ॥
 daksinātarayoh punyor - gopuram brāhmaṇukho bhavet ।

Entrance should be constructed in a pleasing and splendid manner in front of prasāda. Dvārapālakas shall be constructed making use of baked bricks or stones (following the rules set forth in pratimā laksana). It is to be understood that they are endowed with strange and diversified figures. forms so as to grouped into three - kanistha, madhyama and ultama. Now listen to the construction of gopuras according to the design of the temples. Gopura should ^{be} facing west in a temple whose main shrine is turned towards ^{the} east. In a temple whose main shrine is turned towards west, gopura should be constructed so as to face east. It can be ~~also~~ constructed so as to face east in a temple whose main shrine is turned towards ^{the} south or north.

44(B) - 45

652

Gaudah -

purasya nagarasyāpi grāma ketakayorapi ॥
 kutasthitīśivah purisām savakāmān prayacchati,
 etatśravam samasena Bhagavan vaktumarhasi ॥

Gauda

How does Šiva manifests Himself through the installed images of temples constructed in cities or villages or helmets and how does He grant all the desired ends of the devotees?

O, Lord, kindly tell me explain to me all these matter succinctly. I am in a state to be enlightened by your ^{expositions} state.

46 - 49½

Bhagavān -

pūrasyām rājyaphaladām cāgneyyām savasiddhidam ।
 āyurārogyatā yāmye nairityāntu jayaवrahām ॥
 dhanapustikaram cāpyam vāyaryam sūjayavaham ।
 sarvaśampatkaram saumye caśāmye bhogaṁtakādam ॥
 sthāpanam vā viloh kānyam nivesanagānādike ।
 ellēgrāpēha sthāneśe pūrnamukta phalam bhavet ॥
 savagassa-sadātmastho hyanādih paramesvarah ।
 yastadantasthitah purisām bhuktimuktipradāśīvah ॥
 prāsādośnumatorthe tu mūrtisthāpanamultamam ॥
 (iti śūmat-kinākhye mahatantre caryāpāde prāsāda laksana vidhih
 pañcaśatih bataḥ)

2^o The Lord said :

The Lord ~~bestows~~ grants the authority over a kingdom through the ~~re~~ image facing east; grants all kinds of accomplishments through the image facing south-east; grants longevity and ~~healthi~~ sound health through the image facing south; leads to victory through the image facing south-west; grants wealth and nourishment through the image facing west; grants riches and leads to victory through the image facing north-west; grants all kinds of wealth and prosperity through the image facing north; grants Bhoga and moksha through the image facing north-east. Installation of ^{15. Siva's} ~~Lord's~~ images should be undertaken in the places like public halls and towns. All kinds of benefits ~~too~~ can be derived by installing the image in proper places. Lord Siva is present everywhere; He always shines forth in all ~~the~~ souls; He is beyond the limits of time; He is unborn; He is the Supreme Lord. Residing in the heart of ~~sots~~ embodied souls He grants enjoyments and release. In a temple constructed ~~as~~ in a pleasant manner according to the rules, images of foremost type are to be installed and consecrated.

(This is the chapter on the prasāda-lakṣaṇa, the twenty-fifth of the caryāpāda of the Kiraṇīgama mahātantra)

44(B) - 45

652

Garudah -

purasya nagarasyāpi grāmakaṭakayorapi ॥
 kutasshitāśivah purisāṁ saukāmān prayacchati,
 etatśravam samasena Bhagavan vaktumarhasi ॥

Gamuda

How does Siva manifests Himself through the installed images of temples constructed in cities or villages or helmets and how does He grant all the desired ends of the devotees?

O, Lord, kindly tell me explain to me all these matters succinctly. I am in a state to be enlightened by your ~~stotra~~ ^{expositions}.

46 - 49½

Bhagavān -

pūrvasyāṁ rājyaphaladāni cāgneyyāṁ sauśiddhidam |
 āyurārogyatā yāmye nairityāntu jayāvaham ॥
 dhanapustikaram cāpyam vāyaryam sūjayavaham |
 savaśampatkaram saumye caśānye bhogamokṣadam ॥
 sthāpanam vā viloh kāryam nivesanagarādike |
 ellīgvapēha sthāneśe pūrvamukta phalam bhavet ॥
 sauśagassa-sadātmastho hyanādih paramesvarah |
 yastadantasshitah purisāṁ bhuktimuktipradāśivah ॥
 brāhmaḥnumatorthe tu mūrtisthāpanamuttamam ॥
 (iti śūmat-kinēñkhye mahatantre caryāpāde brāhma laksana vidhih
 pañcaśatih batalah)

2^o The Lord said :

The Lord ~~bestows~~ grants the authority over a kingdom through the ~~the~~ image facing east; grants all kinds of accomplishments through the image facing south-east; grants longevity and ~~health~~ sound health through the image facing south; leads to victory through the image facing south-west; grants wealth and nourishment through the image facing west; grants riches and leads to victory through the image facing north-west; grants all kinds of wealth and prosperity through the image facing north; grants bhoga and moksha through the image facing north-east. Installation of ^{12 Sivah} ~~Lord's~~ images should be undertaken in the places like public halls and towns. All kinds of benefits ~~to~~ can be derived by installing the image in proper places. Lord Siva is present everywhere; He always shines forth in all ~~soul~~ souls; He is beyond the limits of time; He is unborn; He is the Supreme Lord. Residing in the heart of ~~soul~~ embodied souls He grants enjoyments and release. In a temple constructed ~~in~~ in a pleasant manner according to the rules, images of foremost type are to be installed and consecrated.

(This is the chapter on ~~the~~ prasāda-lakṣaṇa, the twenty-fifth of the caryāpāda of the Kiraṇāgama mahātantra)

ATHA PRATIŚTHĀDHIVĀSANĀCĀRYA+LAKṢĀNA VIDHIH
(then on the rules pertaining to installation, adhvāsa ⁶⁵⁴
and pre-requisites of preceptor)

garudah -

Bhagavan sthāpanam būhi tathā caivādhivāsanam !
Kolhami rā karanaih kāryassthāpakaśya tu laksanam !!

garuda -

O, Lord, kindly explain to me the installation of
Sivalinga and precursory activities like adhvāsa etc.
What are the means and instruments to be used during
the performance of installation ? What are the essential
pre-requisites of an ācārya ..

Bhagavan -

prāguktam yām ūlām niya prasādasyottare nyaset ।
 āniya tām rathānūḍhām rathalbhārīgo bhavedyadi ॥
 tadāstādaśa homasyāttagholena prasāntaye ।
 brahma mantape sthāpya kartavyam lingamādarāt ॥

The Lord said:

Having selected a proper stone as explained before one should mount it on a chariot ~~car~~ and bringing near the temple, should place it on the northern ~~side~~ wing of the prasāda. While the chariot is on its way if it gets obstructed or broken, the preceptor should offer homas 108 times with agnī mantra for the sake of alleviation. Having installed the selected stone in the first mantapa one should undertake the sculpting work to form the linga-image.

sānālbilhananam kurvamistasya laksanamuddharat ।
 ācāryassilpinassārdham cendravallakṣaṇānūtah ॥
 kulajo bhaktiyuktasāca na vilomapratikriyāḥ ।
 gr̥hasto desikass̄es̄tho br̥uktimurti prasiddhaye ॥
 Bhautiko yastalhaiva syānnaiṣṭhiko moksadeh parah ।
 na hināṅgo ṣdhikāṅgo vā bhinnāṅgah kūnakhi śāthah ॥
 pūjāhino naḥkṛtaśca cando rūkṣaśca nīṣkaraḥ ।
 kūlocitāvataśśīmān śānto dāntah priyam̄vadeh ॥
 sahiṣṇusātvikodakṣah prājñō Bhaktah priyānūtah ।
 Idyō desikass̄es̄thas-sarvalingavidhau varah ॥

Before starting the work, the preceptor, having decorated himself so as to present a royal look like Śīndhu, should again examine the fitness of ^{the} stone with the help of Silpacārya and using the instrument like astīla etc. Acārya should be a prominent person hailing from a superior clan noted for its erudition. He should be a devoted person, not belonging to the clan of viloma or to the group which works for wages. He should be a house-holder endowed with preceptorship. He should be skillful enough in effecting the worldly enjoyments and

A release. A Preceptor who belongs to Bhautika group should have been endowed with all these qualities. Another kind of preceptor, namely maitika, ^{who is an accomplished ms} should have a well-built physique. He should not be a crippled or maimed person; he should not be possessed of redundant limbs (like 6th finger etc); nor he be with broken or wounded limbs; His nails should not have been deformed; He should not be dishonest; He should not have violated the rules of daily worship; should not be a faithless person; not an outcaste; not be unkind or harsh; Persons who are associated with these disqualifications should not undertake the work concerned with pratimas. Those who observe the periodical vratas according to their own tradition, who are dignified and celebrated, who are with virtuous qualities like forbearance, restraint etc, who speak kind words, who have patience, who are endowed with the quality of sattva, dexterity, erudition and devotion are supposed to be the fittest preceptors, ~~who can~~^{to} undertake the work concerned with all types of lingas.

laksanoddhāranam kāryam sūryahemajayorbhavet ।
 agholena tada kāryam kuryāchesaiśumāngalaiḥ ॥
 urdhvabhāgāni tridhā bhajya laksanam syādvinaṁ gīrā ।
 jyestha lingasya yā rekha divastāndha yava bhavet ॥
 prāśasyāditarasāñca tad tyāgādanavakramat ।
 taddvaye saptabhirbhāgair - bhavedyadvā ^{kura} nyathā ~~tā~~ ॥

The preceptor of such etiquette should do the carving of
 lines (laksanoddhāraṇa) using the tools like ^a golden
 needle etc. with the accompaniment of aghola mantra.
 Other auspicious activities are to be carried out
 with other ~~not~~ samhita mantras. For laksanoddhāraṇa
 one should divide the upper portion of linga (pūjāmīśa)
 into three parts. For the type of jyestha linga rekhas are
 to be formed with a thickness of eight yavas; for other ^{the} two
 types of lingas (madhyama and adhamā) thickness
 of rekhas is to be reduced gradually. Other two
 portions (~~brahm~~ Brahmāmīśa and vishnūmīśa) are
 to be formed in seven parts of ¹⁵ total height respectively.

yastā sūktasya cāpyastā navabhaṅgavibhājitaṁ ।
 ekaikabhaṅgam kṛasasyat - savalinga vīdhau matih ॥
 kṛtā cāstavibhāgau te tertiye ca vikalpite ।
 bhāgathayam parityajya lambanam pañcalbhāgikam ॥
 Bhāgamekamadhastryaktvā yadā sūtham pūrṇalambayet
 tasyāśca sangamah kānyo yāvat prasāntagocarah ॥

The upper portion is to be apertitioned with a ~~sp~~ thread
 specially designed for the purpose in eight or nine parts.
 for other ^{The} two types one part is to be reduced gradually.
 Having divided the height of pūjāmīśa into ~~sixteen~~^{eight} parts
 manisutra is to be scraped from the fourth part.
 leaving out ~~the~~ three parts of the lower section, the lime is
 to be drawn so as to pass through ~~the upto~~ the five parts of
 upper section. Other two sūtras - one on the left and
 another on the right - are to be drawn so as to pass
 through the four parts. i.e. one part less than the central one
 these two should be joined together on the back side of
 the linga at a place where kānasutī lies

~~Indraśīla nāgaśīla represent some
 visualization of Deities selected to help the reader.~~

pūjāṁśam sodasāmī kṛtvā tathākāṁśam tridhā bhavet
 vistāroṣṭa dīrtyetu laksanāmī sāmipratamī syu॥
 pūjābhāgāmī samastantu bhajya sodasābhāgataḥ ।
 adhobhāga prabhṛtyūndhvamī dasāṁśe laksanāmī bhavet ।
 tyaktvā bhāgāmī cañskantu nekhābhāgāmī lambanāmī bhavet
 bhāgadvayamadhastyaktvā sangamah pūrvarat-kramāt ॥

Lingoddhāraṇa is to be done in a different manner with regard
 to madhyama type of linga. Having divided pūjāṁśa into
 sixteen parts, the preceptor should again make each part
 into three parts. Leaving out the upper most six parts
 laksanoddhāraṇa is to be designed in the remaining ten parts.
 Leaving out four parts, nekha is to be drawn so as to lie
 along six parts; as before, two nekhas are to scraped
 with a shorter length on both sides of manisutra and they
 are to be joined together on the back side of ^{the} linga
 leaving out two parts in the lower portion.

tritiyam laksanam raktye nūdrabīkāge caturvidhe ।
 undhvē bhāgatrayam tyaktvā adhastācca tribhāgikam ॥
 vibhajya lambanam ktrvā adhastādastabīkātah ।
 samiyamah pūrvavat-kānyas caturtham laksanam sru ॥
 tadas tadha śivam bhāgam ^{ktrvā} tyaktvā tam vibhajet-tūdha
 undhvabīkāgam parityajya laksanam bhāgikam bhavet ॥
 adhobīkāgadrayam tyaktvā ^{to} undhvā ^{to} gananā bhavet
 tam bhavet ॥ tāvādyāvat-tadadhvastam pūram sūtram pralambayet ॥

Now I tell you about the third type of lingoddhāranā,
 suitable for the four types of nūdrabīkā. Leaving out
 three parts in the upper portion and three parts in the lower
 section, nekha-lambana is to be done along the portion
 comprising eight parts counted from the bottom. Other two
 nekhās are to be formed with decreased measurement
 and they are to be joined on the back side as usual.
 Then listen to the fourth type of lingoddhāranā. Pījāmīśa
 is to be divided into eight equal parts each part being
 divided into three. Leaving out ^{the} ^{and one lower sect} upper section, mani-
 sūtra is to be formed along the remaining portion. Other two
 nekhās are to be drawn on its both sides, leaving out
 two parts in the lower section. These two nekhās are to be
 joined on the back side as before.

lambanam brānaparnāni yadā bhāgam kramādībharet
 samislesya dūlhāgoś tra hyesamekata māni śubham ॥
 brāhmaṇādi kramāt-kāyam - āyusśri - kāntirājyadam ।
 nispādyairam yathā vāsyat - pūnayen madhusarpiśā ॥
 aghorājjayaśiśi dātrā puṣpāni tasya tu ।
 tata uṇdharam ~~jata~~ dāthi jalani tato laksanamuddharēt ॥

Carving of lines (lambana) in various forms like
 brānaparna (afeather of arrow) is to be done in due order
 along the specified parts. Two lines proceeding from the
 central design are to be joined behind the linga
 leaving out two parts from the bottom. Out of them four
 types of laksanoddhāraṇa, ^{any} one of the types may be
 taken in order to gain auspicious result. These four types
 are of the nature of granting a beneficence for the four
 castes from brahmin etc., respectively. ^{Longevity,} Health, Fame,
 lordship over ~~earth~~ kingdom shall be achieved by
 doing laksanoddhāraṇa in this manner. Having designed and
^{carved} the lines according to the specific rules, the preceptor should
 offer incense. Taking honey, clarified butter etc
~~either~~ in suitable vessels, he should consecrate them with
 aghora mantra and then offer them to the Lord. Then flowers,
 and, pure water and other materials are to be offered.
 and necessary designs are to be formed.

lingam vāmena samisthāpya pañcamenādhirāsayet ।
 prasādayāgrataḥ kuryān- mantapam nādidūnataḥ ॥
 navaikādaśa hastaiνāvā lokapalādhvajānūtam ।
 sapusfani sāksatam kāyam toranośrdhāṣṭa saṅkhyayā ॥
 plakṣasācodumbaroś śivattha vataḥ brāgādīstalītā ।
 ekahastamadho nyasya dṛḍhami hastacatuṣṭayam ॥

The preceptor should install the image with vāma mantra,
 the ritualistic activity 'adhivāsa' is to be done with īśāna
mantra. ~~yoga~~ mantapa is to be constructed in front of the
 temple, not far away from it. This may be constructed
 with a measurement of nine or eleven hastas, it is to be
 furnished with flags pertaining to the lokapalas (dikbhākās),
 the interior periphery of the mantapa is to be adorned with
 flowers and aksatā; to be decorated with four festoons
 - one in each direction. Festoons of east, south, ~~and~~ west-
 and north are to be made of leaves ^{obtained} got from
blakṣa, udumbara, asvattha and vata respectively, their
 breadth being one hasta and length, four hastas. Each
 festoon is to be divinised with appropriate mantras.

udhvāyatam toranānām sthissyāt-pratimantrikah ।
 prānimukham kalpaniyam tac candikāsamiyutam ghatam ॥
 kuryat dvārasthitānastau kalasān pallavānritān ।
 sākṣatānnaramantrena varshapannān suvancasān ॥
 astamangalakādyaisca gītarāditi samiyutam ।
 nayeta sāvram tatiśo s nantādyuktam sahambaya ॥

Each festoon is to be adorned with appropriate mantras vertically and laterally. In the direction of east, an eastern Kalasa is to be placed whose presiding deity is Candika; eight kalasas are to be placed near the entrance. These kalasas should have been deco~~re~~ adorned with tender leaves (pallavas), covering cloth of definite colour, dartha kurucā^(*) and they are to be worshipped with akṣata^(?), reciting the nara mantra. Then the preceptor should place astamangala* in the appropriate directions accompanied with ~~not~~ Vedic recitals, music and instruments. Having placed Sivakumbha on the vedica, he should invoke Lord Siva.
 (~~but~~) He should place eight kalasas around Sivakumbha and invoke Aṣṭavidyesvaras (Ananta etc) along with their consorts.

agnikāyam punah kāryam mūntipairalha samiyutam ।
 śivamūrtidharāste ca gṛhastāścāsta sāṅkhya yā ॥
 gṛhyāstaddviguṇādhināścatrān vā svāsaktitah ।
 sādhakah putrako grāhyo samayī vā trābhāvatah ॥
 dvijā vā Rudrabhaktā ye Śarvalbhārasamantitah ।

Then agnikāya is to be done. The preceptor should execute all the rituals concerned with agnikāya ~~Rating~~
Limited in association with sacerdotal persons who impersonate various deities of Śivamīśa. For this purpose eight house-holders endowed with essential etiquette may be solicited; or sixteen persons or four persons may be invited according to the circumstance and convenience. If suitable persons are not available sādhakas, or putrakas or samayis shall be recruited; if not, other initiated persons (dvijas) or devotees of Rudra who ~~are~~ have ~~confused~~ identified themselves with the form of Śarva (Śiva) through the nyāsa-process, ~~they~~ may be ~~not~~ recruited to impersonate ^{the} deities.

trityāyāmathānyasmin dīne vāsru śubhe dīne ॥
 sunāksat̄e suyoge ca sulagnē karane śubhe ॥
 homah pūrvoditah kāryo brahmāthānāramāditah ॥
 mātrikāyā vidikṣevam homostās bhīhitah buntah ।
 lingasya śirasos phyāśe gururisantu homayet ॥
 svāsvamantraiḥ kriyā kāryā homasācābyagratāh kramat ।
 kusāissparśos tā lingasya sarvaiḥ kāryos yamāditah ॥

On the third day or on any other auspicious day which synchronises with beneficent constellation, yoga lagna^() and karana^(), homas are to be offered in a manner explained before with the accompaniment of brahma mantras like nara, aghora etc. In the intermediate directions homas mentioned earlier are to be offered for Mātrikas. In the vicinity of linga, the preceptor should offer homas with śāna mantra; all other offerings are to be done in due order accompanied with appropriate mantras. Then the preceptor should touch various parts of linga-image with kusa.
 (वृष्णि यज्ञा)

kṛtvā homamidam prakrtam punarhūmamī svāśaktitah ।
 ulthāpayet tato devam naktavastrena vestitam ॥
 tūryāśabdādīghoṣaistu pūjītam pratimantritah ।
 bahūnū pena saṅgrhya sadyo dvāra bravesanam ॥
 punassamisthāpya sambūjya vāmadeva sivena tu ।
 mūrtipāḥ punarapye śīhādi svāsvadik-sūhitah ॥
 kurvanti punarācāryeh pratimantānūtastatah ।
 kṛtvāvāmī karma yatnena garbhāmānasya yadlīharet ॥
 tūryayā bhajya siddhena bhāgaikenāthavā nīśā ।
 evam vīdhāya ratnānām vīyāśamī ca lathā syñu ॥

Having ~~done~~ offered homas in the prescribed manner, he
 should offer pūrnāhuti, according to the quantity of materials
 available. Then he should cover the image with red-
 coloured garment and raise it. With the accompaniment
 of blaring instruments like tūryā etc, the icon is to be
 worshipped reciting Brahma. Brahma mantras. Then the icon
 is to be taken on by the appointed persons with aghora mantra.
 They should pass through the entrance ~~with~~ as with the
 accompaniment of sadya mantra. After having installed the image
 in its fitting place (garbhagrha), the preceptor should worship it
 with vāma and siva mantras. Then the sacerdotal

persons (mūrtipas) should take their seats in their respective directions each one ~~not~~ impersonating the limbs of the Lord like Head, face, heart, navel etc. Then, with all efforts, the chief preceptor should ~~desire~~ ~~with~~ execute all other ritualistic activities reciting the pertinent mantras as the occasion needs. For the sake of garbhagryha-nyāsa, the preceptor should divide the periphery of cella into four equal parts lengthwise and crosswise (obtaining sixteen squares) and proceed to do various kinds of nyāsas during the night time. Now listen to the procedure of ratna-nyāsa.

vajra māuktika vaidūrya - śārikha sphatika - pūṣyakam ।
 nilam marakatam dadyācchakrādīśa digantakam ॥
 tālam silāñjanam syāmā kāśīam māksikam tālhā ।
 yava nīvāra dhānyādi syāmākā - vīhayastālhā ॥
 candanānca yathālaktam kṛṣṇāguru samudbhavam ।
 usīram viṣṇusamkrāntim nyasettal laksana kramāt ॥

() . . ~
 for nātma-nyāsa, vajra, māuktika, vaidūrya, śārikha,
 sphatika, pūṣyakā, nīla, ^{and} marakata, are to be placed
 in right-wise order ~~starting~~ from east to north-east. Various
 materials like tāla, silā, arjana, syāma, kāśīa,
 māksika, yava, nīvāra, ~~sy~~ vīhi, ~~candan~~, naktā-candan
 & kṛṣṇa-candan (agaru), usīra, viṣṇukrānti etc
 belonging to the ~~group~~ group of metals, seeds, herbs etc
 are to be placed according to the procedure of nyāsa.

evam natnāni lohāni bijānyoṣadhayah kramāt ।
 nyastraivam hemasambhūtam kūrmam madhye nivesayet ॥
 bijagrāsam na kartaryam kṛte doṣo mahān bhavet ।
 vajradyāyudha vinyāsat-sahāyanācātra sambhavet ॥
 madhye kalpyo yathā nyāyam sakti nyāsāśanaiḥ kṛte ।
 vedyante sthāpya tallingam vedim māṭkayā nyaset ॥

Thus, having placed gems, metals, seeds (grains),
 and herbs in due order and then golden articles, the
 preceptor should insert ^{() inside} kūrmabhāga ~~in~~ ^{to} the ~~pedestal~~
 garbhā (ground). One should never do what is known as
 bijagrāsa ^() on occurrence of which great disaster would
 take place. Then āyudha-nyāsa and sakti-nyāsa
 are to be done successively. Then he should place
 the linga on the pedestal ~~which is to be impaled~~
 with māṭkas. reciting māṭkā mantras

48-51(a)

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pañcamena nyasellingam pīthamīśadigātmanā ।
 savesāmī sukhadāmī caura tāthāpyanyamukhasthithiḥ ॥
 pūrnamīrā daksināmī vāspī pāścimāmī cottarāmāpi ।
 dujādīnāmanantāstī pusti vṛddhi - dhvani bhavet ॥
 vahni - nairṣta - rāyarya - dīsamākramya samisthitām ।
 lobhakāmī madhyatānatyā jīvitāmī sukhadāmī kramāt ॥
 tasmāt - sukhārahām - aśānyamī dīśi kalpayet ।

The Linga (pūjāmī) is to be imputed with
 pañcamā mantra. The pedestal is to be fixed in a
 such a way as to appear slightly turned towards north-east.
 The Linga along with the pedestal installed in this manner
 will yield happiness to all beings. The Linga can be
 fixed so as to face other directions also. The ~~three~~ Lingas
 installed so as to face east, south, west and north
 are less auspicious enough to bestow eternal life,
 nourishment and growth of wealth to Brahmins, Kshatriyas,
 Vaishyas and Sudras respectively. ~~These~~ Linga installed so as to
 face south-east, ~~south-west, north-west and north-east~~—one of
 of the nature of effecting avarice. Those installed so as to face
 south-west and north-west will grant longevity and happiness
 in a mediate and the excellent degree respectively. But the one
 facing north-east is always conducive to happiness. So, care
 should be taken to install it so as to face the direction of north-east.

evam prakalpya tallingam ghatibhūtam prakalpayet ॥
 sakalikṛtya tacchaktim tatashtām vimivesayet ॥
 tasyāvayavakāḥ pāñca nyasēdānjananukramat ॥
 āvahanakramam ~~kramat~~ samyak hydā kṣṭvā skhilam kramat ॥
 punassamistha pya sadyādyais sīvam gandhādibhyajet ॥
 Bhaksyair-nānāividhaiśnigdhaiḥ paipūjya manum jabet ।
 Tenaśtaśatam japtvā pūjyet pratyaham balat ॥
 Tatra rāstre subhikṣam syān-na krayo na ca taskarah ।
 Rāja vijayamāpnoti vanitā suprajāvati ॥

Thus having given a definite structure and immobility
 to the linga-image the preceptor should proceed to do
 all the necessary nyāsas in order to effect a concrete
 and well-fashioned shape to the invoked Lord. After
 fashioning important limbs such as head, face, heart, etc.
 He should do sakti-nyāsa, brahma mantra nyāsa
 and angamantra nyāsa. With regard to rituals, invocation
 and all other activities are to be done with ^{the} hydaya mantra.
 Immobilising the Lord with sadya mantra etc., he should
 worship Lord Śiva with using gandha, flowers and
 other paraphernalia. Having offered to Him various kinds of

delicious foods and eulogised Him, He should recite important mantras. He should worship the Lord daily in this manner, reciting 8 Isana mantra 108 times. In a country where daily worship of Siva goes on without any interruption or violation or breach, there will be abundance of food and provisions; there ^{will be} is no decay; no fear of theft or robbery or of contemptible events. The ruler will always be victorious; women will be blessed with virtuous progeny.

sthāpakaśya sadā siddhir - doṣāśāntāḥ prayogataḥ ।
 pūjajitvā svāraih pāscāt - arghyenaśtāngakena tu ॥
 āpah - kṣīra - kusāgnāni tāndulāśsumanāstilāḥ ।
 yavaśiddhārtha kaiscāpyastāngam cārghyamucyate ॥
 sanikalpa vikṛtaī mantrais - tattadāngārcanam bhavet ।

Sthāpaka (patron) will always be blessed with cherishable accomplishments. On the occurrence of aberrations and discrepancies, certain activities are to be done to alleviate the evil effects of violations. For this, The preceptor should worship the Lord with all the sixteen kinds of honours (Upacāras). Then he should offer a special kind of arghya made of eight ingredients - water, milk, ~~lit~~ front p. kusas, rice, flower, sesamum, yava and mustard. Having prepared the arghya with these eight ~~mater~~ substances and consecrated ~~wi~~ it with appropriate mantras the preceptor should offer it to the Lord and do arigārcana.

pūjāntे tu lāthā kāryā gurupūjā sadakṣinā ॥
 katakamī gandha hārāśca grāmabhūmi pradakṣinam ।
 evam pratisthitte lingē phalāmī mahādāhiṣṭhitam ॥
 jīnoddhārae tāthāvisha phalamuktantu yajvanah ।
 pratisthāyā vīdhānantu prakāmī sārañca te mayā ॥

At the end of installation, the preceptor is to be worshipped and honoured with cherifiable offerings (fees); he ~~now~~ shall be honoured with ~~the present~~ various kinds of presents such as kataka, gandha, hāra etc. He shall be taken around the main street surrounded of ~~the temple~~ in a procession surrounded of devotees. The linga installed and consecrated in this manner ~~also~~ will always shine forth in the sanctum-sanctorum charged with benevolence and divinity. The patron also derives the same kind of benefits as those attained through installation by executing the necessary activities concerned with jīnoddhāra. Thus the matters connected with pratistha have been explained to you.

brahmādi devāstvātha bhūtanāthāḥ

gamāśca ye teśvadhikam nārāṇām ।
 atīra śuddham sīvadhāma teṣām
 padam pare bhaktiyujāmaśiṣyet ॥
 evam samāsāt-kṛta pūjaya s̄ tra
 nirvāṇadīkṣā sīvabhaktiyuktāḥ ।
 bhūktesta bhogadibhīreva pūrvam
 tataḥ param dhāma samāśrayanti ॥
 (iti śūmat- kiranākhye mahatantre caryāpāde
 pratisthādhibhāsa vidhiś sademisatiḥ patalah)

Those pious men who are exceedingly pure and reside
 in a place where ^{an} auspicious Siva-temple has been constructed
 and who have intense devotion remain unique, being superior to
 the Devas like Brahma etc., ^{and} Bhūtanāthas, ^() Ganas ^() etc..

Those who ~~are~~ have been blessed with nirvāṇadīkṣā
 and ~~who~~ ^{who} worship the Lord regularly in according to the
 scriptural injunctions, as a ~~res~~ result of their intense
 worship, first achieve and experience all the desired
 worldly pleasures and finally resort to the Eternal Home
 which transcends all ~~et~~ talvas and bhūvanas.

(This is the chapter on installation, adhibhāsa and pre-requisites of
 ācārya, the twenty-sixth of the caryāpāda of the Kiranāgama mahatantre)

·ATHA VRŚABHA LAKṢĀNAM

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JĪRΝODDHĀRAVIDHISCA

(Then, on the distinct features of Vṛśabha and the rules pertaining to renovatory activities)

Ganudah -

vṛśabhasśūcito deva nṛktam tasyātīa laksanam |
jīrnoddhārasca - naivoktarash - tasyāpi vada me vichim ||

Ganude -

()

The procedure of making an icon of vṛśabha was pointed out earlier. But the procedure and lineaments of vṛśabha have not been explained so far. O, Lord !, even the procedure of renovation has not been told. What are the specific rules with regard to jīrnoddhāraṇa ? Kindly explain to me all these matters.

Bhagavan -

angulaish pūrvavat siddhair-dvayangulam locanam bhavet ।
 vistārosigulatah kāyo bhruvau kāryau tadandhatah ॥
 astāngulair mukham kāryam nāsā tadpādahinakā ।
 dinetrau tacchṛyigamūle caturbhissyāt tadantaram ॥
 śrīgamanām dinethram syādantaram syāttathāmatam ।
 dinethramakṣikarnāntam kapolam tasya vistālih ॥

The Lord said -

One should take the basic unit as angula which is to be reckoned as explained before. Based on this angula-measurement, the sculptor should form the eyes of Vyādhī so as to be two angula angulas in ~~leg~~ length. The breadth of the eyes should be one angula. The width of eye-brows should be half an angula. Its face should be eight angulas; nose - one fourth less than the previous measurement. The space between the ~~eyes~~ bottoms of horns should be four angulas. ~~At~~ The bottom of horns should have a thickness of four angulas. Eyes should be formed in such a manner that their ~~ext~~ outer-extremes touch the region of ears. The measurement of horns should be four angulas; intermediate space between them should be four angulas. The breadth of cheeks should be equal to ~~that of face~~ four angulas.

~~Now before, designs depicting these specifications
 were used to help for the artist.~~

680×681

5-8

680
+ 681

caturnetram bhavedvaktrom saptanetra suristarām ।

tatkarnau pañcanetrān tu karyamūlācca locanam ॥

astādasādhikā-grīvā kakudam d. sodasārdhataḥ ।

pañcanetrāssmṛtāḥ janighaścaturbhīrūpasandhikā ॥

gulphādi locanam kāryam tatpramāṇattadardhataḥ ।

kṣurikā bhāgasamyukta dīnetram kambala bhavet ॥

dasāsaptādhikam cātra vistarāttaddasākṣikam ।

pañcapañcākṣibhih kukeśād�hih parinatā bhavet ॥

The length of the face should be 8 angulas and its breadth should be fourteen angulas; ears should be ten angulas in length. At the bottom of ears, the extreme ends of eyes should be seen. The measurements of ^{the} neck is to be eighteen angulas; that of hump (kakuda) - eight angulas; length of shanks should be ten angulas. Four upasandhis and ankles should be ~~be~~ ^{two} angulas; their projection should be with a thickness of one angula. Hoof, which is to be fashioned in a splitted form should be half an angula. A thickness of kambala should be four angulas. Its length (on one side) should be seventeen angulas; and its breadth - twenty angulas. A stomach (~~or bell~~) should have a length of fifty angulas (lateral measurement) its thickness being twelve angulas.

puccham tadarighi mūlāntam locanadvaya vistitam ।
 madhye locanamekam syādantam madhyena hrāsayet ॥
 adhastat-kundali kṛtya dīnetro nābhīruycate ।
 Uṣaṇam syācca lāngūlādadhō netrāṣṭa vistitam ॥
 nivistassa ca kartavyo manirekhāgra mastakah ।
 pūjādāvāṅgikam dīngham rājha mūlam śirontikam ॥
 yathēṣṭa kalanādvāsyād-daiyatam laks̄ham matam ।

The Tail is to be formed so as to lie in the middle of the two hinder legs, its thickness being four angulas. In its middle, thickness should be two angulas; ^{the} thickness at the tip of the tail should be one angula. The Navel is to be fashioned in a curved form like kundali below the portion of the belly with a measurement of four angulas. Scrutum & should be made so as to be in an oscillating position, its breadth being sixteen angulas, and thickness ^{the} Nivista is to be formed in such a manner that ~~to~~ the front portion of its head is ~~to~~ adorned with manirekha. These are the distinct features of Uṣalha.

pūjādāvāṅgikam dīghanī vāśīta mūlam śivottikam,
 yathēṣṭā kalanād ~~—~~ ^{mātām} vāsyād-dāvātām lākṣāṇyam ^{mātām} ॥
 jīnwoddhārasya kartīnām bhāvenmūlaphalapradam ॥ 683
 khanda-sphutita-dagdham yatkāryam brāhmaṇa bhojanam!
 ghṛtam bāyasa samiyuktam śatam futrā harena tu ॥
 tatastam prakṣipet toyे śailam vrksamayam dahet!
 vāma devena gholena kṣipet-toye dahet-kramāt ॥

Due to regular (and periodical) worships, any part from foot to head of an installed image may get some sorts of defects or breakages (or it may become shaky). It is to be known that the invoked deity animates the image so long as ^{the image} it is with perfect shape. (If it gets ruined due to some causes or other, the image should be replaced). Those who patronise the meritorious act of renovating the disfigured images ^{and} temples attains the same auspicious rewards as those arising out of erecting a new one. When ^{broken} icons which have become ^{split}, still ^{if} those which are split, cracked and those partially consumed by fire are ^{got} being repaired, one should undertake the feeding of brahmins etc; bāyasa and ghee are to be offered as homas with the accompaniment of śivamantra. Disfigured icons made of stone are to be thrown into water after doing necessary libations, and those made of wood are to be incinerated. Throwing is to be done with vāma mantra and burning is to be done with aghora mantra.

tatrā snyat kalpaniyam syāt-tathaiwāstra prakalpayet ।
 devatā-calanam yāte utthitāspi yathā dhvīdhah ॥
 calanāddosa-sambhūtam linge sā ca vīśesatah ।
 khanda-sphutita-sambhāram pūrvavattam samañcaren ॥
 rudralokā bhavettasya tasmīn bhogamārāpnuyāt ॥
 c iti śīmat-kiranākhye mahātantra caryāpāde vrśabhalakṣma
 jīvoddhāra vidhissaptavimśatih patalah)

CARYĀPĀDAS-SAMĀPTAH

Then another icon is to be sculpted newly with the same measurements as those taken for the previous one. If the icon becomes shaky (by losing its grip) it should be fixed well as before (by applying astagandha). If the icon is shaky, many heinous happenings will take place. Particularly if the image of Linga ~~get~~ loses its grip and becomes shaky, special kind of alleviation is to be done. Those which are broken and ^{split} are to be replaced immediately by ~~newly scul~~ newly sculpted images, strictly accepting the previous iconic measurements. One who executes jīvoddhāra in this way ascends to Rudraloka at the time of his dissolution and experiences divine Bhogas pertaining to that world.

(This is the chapter on the distinct features of vrśabha and the rules pertaining to jīvoddhāra, the twenty-seventh of the caryāpāda of the Kiranāgama mahātantra)

Here ends the caryāpāda .

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ATHA YOGAPĀDA PRARAMBHAH

(Here begins the Yoga-section)

YOGĀBHYĀSA VIDHIH

(On the practice of yoga)

Ganudah

yogābhyaśam samācakṣva tadabhyāse phalantu kim !

Kasmīn kāryam kālham yoge Kairarigainēsanantu kim !!

Ganeda

O, Lord! Kindly explain about the practice of yoga. What are the benefits to be derived from the practice of yoga? In which manner activities concerned with yoga are performed? What are the subservient parts of yoga? What are the appropriate postures to be assumed during yogic practice?

Bhagavān -

yogāśiddhiśca mokṣaśca tadabhijācchulham khaga
 sadāṅgassaca Bodhavastasyāṅgāni syūṣṭva tat ॥
 pratyāhārastathā dhyānam prāṇāyāmaḥtha dhāranam ।
 āsanañca samādhiśca yoganigāni sadeva tu ॥

The Lord said -

Through the practice of yoga one can attain
 beneficent accomplishments ; He can ~~also~~ attain release (mokṣa);
 He can ~~also~~ ascend to the state of ineffable bliss.

It is to be known that there are six means or limbs
 of yoga . Now listen to those various subservient
 parts of yogic practice . Pratyāhāra, dhyāna,
 prāṇāyāma, dhāraṇa, āsana and samādhi are
 the six constituents of yoga system .

grhe vāpi śivasthāne yogī yogam samālabhet,
 Sadhuā ^{ss} sanam yathāś ^śūstam ^{va} svastikam padmameva
 ardhacandrañca vīrākhyam yogapalta ^{va}brasāritam |
 paryanikam ca yathāsamistham - āsanāstakamucyate ^m

Either in his house suited for the purpose or in a temple ~~or~~ or in such other auspicious places, an aspirant should begin his yogic practice after assuming the desired posture (convenient to his physical and mental condition). Eight postures are enumerated and explained in the Scriptures. They are - svastika, padma, ardhacandra, vīra, yogapalta, brasārita, paryanika and ~~sukha~~ yathāsamistha (~~sukhasana~~).

digunam prsthato nīvā vāmapādantu daksinam ।
 tiryaksthami digunam krtvā jainghalagnanica svastikam ॥
 nyaset- digunamanyonyam pādamekam tathetaram ।
 padmat^{me}varm samākhyātam - ardhaandramatha syne ॥
 tadvat- pādadrayam krtvā svaralolasnyā samisthitam ।
 ardhaandrami bhavedearam vīrasanamatha syne ॥

Stretching the legs (i.e shanks) under the hinder part
 and placing the right leg on the left and keeping the
 legs obliquely between the knees one should place
 himself in a convenient posture. The posture assumed in this
 manner is known as Svastika. Joining the two legs
 obliquely with each other and placing them ~~between~~^{on} the
 thighs so as the sole of each foot faces upwards, the
 posture known as padmasana can be assumed; then
 listen to the procedure of ardhaandrasana. Placing the legs
 as before (i.e as done in padmasana) ~~but~~ and keeping
 them on one on the other mutually, ardhaandrasana
 can be assumed. Then listen to the procedure of virasana.
 pictures of yogic postures.

drigunam pālitam ~~pādam~~ pādam vāmam daksinātthitam ।
 krtvā snyonya talasthami tu vīrapattamañthoyate ॥
 krtvā ss dāu drigunam pādān tiryagundhramadhabh khaga ।
 nyaset pānumi yathāpattamī tatāss listānguliyakau ॥
 pādadravayam prasāyatma - sumukhami suprasāritam ।
 distato sphyaradhānasthami prasāya caranadwayam ॥
 panyanikam tatsamākhyātam yathāsamistham yathāsthitih ।

Placing the left leg on the right thigh and keeping
 the right leg on a pedestal or ~~or~~ on the floor and
 keeping the palms ~~together~~ on one another, vīrasana
 can be assumed; then I explain about yogapattāsana.

Keeping the right leg obliquely and placing the left one
 on the thigh (near knee-joint) ~~or~~ and placing the two
 hands so as to be prepped by the knee-joints keeping the
 fingers stretched out and tying round the yogapatta
 yogapattāsana can be assumed. Stretching out the
 two legs ~~so as to~~ (in sideways) and ~~keeping~~ erect the
~~fingers of the two legs~~ and keeping his face and chest
 straight, prasārita can be assumed. ~~Keeping~~ By
 stretching out the two legs (i.e ~~fingers~~) one obliquely and
 the other horizontally, one can occupy himself in a
 posture known as panyanika. A posture convenient
 to the ease of one's own physical and mental state
 is known as yathāsamistha (i.e sunhāsana)

esāmekatamāni bādhvā vītātyorassīhalamī samam ॥
 Rāste hastatalamī kṛtvā vāmāhastāgya daksinam ।
 tāsvakiyakarāḥ kārya dūrghamī vāmakaramī karam ॥
 vāmajānuśamāyuktamī daksinamī vāmake nyaset ।
 anjaliṁ vāś parāvrttiś-samadhistimathā sūnyayet ॥
 tadānīya hr̥diṣṭhāpya punaryātāmī samāhanet ।
 tāvāthāvat-sīhitamī jātamī pratyāhārā ucyate ॥

*

Having assumed any of one of the postures stated above
 and keeping the chest erect, one should place the
 right palm on the left and the right leg on the
 left knee-joint. He should keep the joined palms
 just in & below his navel and should hold a straight look.
 Keeping his mind on the heart-lotus, he should
 keep himself detached from the ~~external~~^{external} objects and
 senses. He should be in this state of restraint
 so long as he is in the yogic practice. This kind of
 retention of mind is known as *pratyāhāra*.

pūnakah kumbhakascaiva recakasēca tētiyakah,
 pūnanāt-pūnako vā spī yah kumbhastannirodhakah.||
 recanāt-recakah praktaḥ prāṇāyāmatrayam kuru :
 alhyāse sati cā ss kreste nirodhāni-mokṣanām bhavet ||
 dravyasya kalahasyaivam siddhayogī yathā bhavet .

Prāṇāyāma consists of three phases of breath-process

- pūnaka, kumbhaka and recaka. Pūnaka is done by inhaling the breath inside (through left nostril); kumbhaka is the retention of breath for a fixed time; and recaka is done by exhaling the breath (through right nostril). One should do prāṇāyāma three times before the commencement of the yogic process. Through the practice of ~~with~~ pratyāhāra and prāṇāyāma one can be disengaged himself from the tumults of impeding causes arising out of external objects and he can become an accomplished yogin.

samisiddhayogino mukhyam dhāraṇānām catusṭayam ॥
 vahnisaumyā smṛtā bāhyāparaśkhyā dhāraṇāstūtāḥ ।
 mūlamī ṣeṭṭha putrāntasthami pañcamaśthamī ca bindugam ॥
 calāṇasamyutā dīptā dhāraṇā pāvaka mātā ।
 Sarvoddhāreṣu īhīmādi pāpah brāhmaṇa samikṣayet ॥
 trikonamandalasthoṣyam kuto vahnissvayam bhavet ।

There are four kinds of dhāraṇa to be
 essentially practised by an accomplished yogin.
 They are : (i) vahni, (ii) saumya, (iii) amṛtā and (iv) para.
 Dhāraṇa done with the accompaniment of mula mantra
 placed between reṭṭha added with pañcama and bindu
 corresponding to vāyu bija is known as vahni dhāraṇa. *
 Through the practice of this kind of dhāraṇa one can
 get over the sinful effects arising out of īhīmā
 (i.e. injuring pious men and high-souled persons). During
 this process of dhāraṇa the aspirant should consider
 himself as though he is ~~so~~ inside of a triangulated
 mandala.

* ~~One reṭṭha further (अप्तुष्टुते)~~

~~Trikonamandalastitasyam kūtvā~~

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vāyuveṣṭita savāṅgo bijadāhādi kṛt pāṇam ॥
 pūrvoktarāṇī samyuktas - saumye bindu yutassrayam ,
 toyamandala madhyastah parītastena vēstītah ॥
 sānti pusti kārī ceyam - upasarga visarjanī ,
 sa evāśmṛta samyuktah pranavendrahva yojitah ॥
 bindugo bijadāhādi triśvaraṇa nivestītah ।
 amṛteyam sadō mūrdhni vyāpīnī jīvakamīkṣayā ॥
 akāra bindu samyukto nādaśakti samanvitah ।
 bindu rākṣita savāṅgo lalātāsthāna samisritah ॥
 tadāpāssthito yogī bhavenmṛtyubahiṣkṛtah ।
 catasro dharanā dhyāyah kramasāsthitilakṣanah ॥

Fixing the mind mainly on saumya mandala (i.e ardha candra mandala) which is to be contemplated upon as surrounded of trikonā mandala and encircled by catursaṇā mandala (corresponding to vāyav) with the accompaniment of seed letters corresponding to the fire, water and air, he should consider himself as if he is seated in toyamandala. This kind of dharana is efficacious in granting sānti and pusti.

This is also capable of effecting the annulment of diseases and death. Raising the breath with brañava placed along with the seed letters pertaining to fire etc added with bindu, he should fix his mind on brahma-randhra. This is known as amṛta-dhāraṇa which brings out the full efflorescence of the soul's inherent nature. Dhāraṇa which is done with the accompaniment of akāra, bindu and nāda, all being covered (or guarded) by ~~and~~ ^{() is known as para;} svāra, Mind is to be fixed ^{on} a place between the eye-brows. Through the practice of para-dhāraṇa one can attain the effulgence ^{of} ~~the~~ seen and ~~the power of getting over the~~ immortality. All these kinds of dhāraṇa which are established through the scriptural statements are to be practised according to the prescriptions.

utpāta viridhah praktaśāmānyoś bi viśeṣataḥ ।
 sāmānyo yatuśamīyogād-dāhanam karma ucyate ॥
 samādhikrāvanāntasthā na prāsvāñcītābhāvan ।
 sāmānyoś byupayujyeta sadaśau dharanā yajet ॥
 vaiseṣikasvākānye tu svastha prāṇagatissūtih ।
 gatvā ca hantimūrdhānam - udghātośau viśeṣataḥ ॥
 ādyā mādhyā naśamīyogād-ūhanośntima ucyate ।
 samādhikrāvanāntasthā janāvasthamigata gadāyadā ॥
 samādhau pati nispinne yogīśvara phalāni bhavet ।
 kramād-brahmādido yoge phalāni tadyaktamultamam ॥

x

Utpāta is of two kinds - sāmānya and viśeṣana.

Sāmānya is ~~a~~^{an} voluntary process. Here dharana is done intensively with the ~~a~~ help of some external objects. Those who thrust ~~themselves~~ themselves in samādhikrāvana never get crippled by the marks of old age. Those who ~~practice~~ indulge ^{themselves} voluntarily, in dharana should have a ~~continued~~ continuous effort. Vaiseṣika is one who gets trained enough and whose dharana process takes place without any endeavour on his own part. Even if he is engaged in his mundane activities, his

Breath process gets adjusted itself to the state of dharana. He the soul of a person who gets accustomed to such sort of specific dharana departs from his physical body through the fore-head or crest (brahma-randhra) at the time of dissolution (death). If one is affected with symptoms of old age inspite of his continued practice of dharana and samadhi, then it is to be inferred that ~~that~~ the time fixed for his dissolution is on its way. Through the practice of samadhi the aspirants lordship gets evolved and he attains all the beneficial effects of being a perfect yogisvara. By identifying himself contemplating ^{on} the deities like Brahma, Vishnu etc ~~in his own~~ who are seated in various cakras (lotuses), he attains gradually the highest kind of spiritual vigour.

hr̥t padmāmī prākrtamī jñeyamī tataḥ brahmādhibidaiwaram
 sādhāriyo visuddhostra prathamaṅkṣara madhyagah ॥
 tatra nādyo dāśa jñeyā vijñeyā prathama bhavet ।
 saumyācāira paśūnākṣaiḥ sṛtissā cetanātmika ॥
 bandhanī mocanī ceyamī mohinīyamī kramātśmytāḥ ।
 ekādaśasamākhyātā brahmā padme pratiṣṭhitāḥ ॥
 tatra brahmā svarūpēna bhāvāriyōṣha varṇagah ।
 dhanādyaryaktaṁgāntē bhavet-saumyā susobhamā ॥

()

Heart-lotus is denoted as prākṛta padma, for and Brahma is its presiding deity. Out of the five syllables of mūla mantra, the first syllable is considered to be one with the presiding deity Brahma who is to be meditated upon as ^{the} pure Lord. Associated with the Heart-lotus there are ten important nādis - ^{vijñeyā, (7 -)} prathama, saumya, paśūnī, aksī, & vedātmika, cetanā, bandhanī, mocanī, and mohinī. As the eleventh and central nādi Brahma resides at the centre of the lotus. There Brahma is to be contemplated upon ^{as endowed with} his own characteristics and shinining forth in the form of first syllable. Through which is pleasant and benevolent one. This kind of dhyāna, the aspirant can attain victory over the talkers from prthivī do aryaāktā.

upariṣṭādyathā | gacchet ḥariṣṭhanam bhavet-khaga ।
 nādayassodasābhasthā vijñeyāḥ karnasamisthitāḥ ॥
 tātā viṣṇustataśuddho dūtīyo sākaramāsthitāḥ ॥
 śubhā manolama dīptā sudiptā bhūmakaṇikā ॥
 sudhūmā pingalā pītā vānumī śīghrakācalā ॥
 śāśānikā suprabhā caiva jñādā mokṣadā parā ॥
 ityētāssodasā jñeyā harimārtya samisthitāḥ ॥
 evaṇipenālhyasedviṣnum - alhavā varnarūpākam ॥
 tadahyāsādayatrena siddhisseyāt - purusāntikā ॥

When he rises above the plane of heart-lotus (mentally)
 he reaches a place belonging to visnu. There are
 sixteen nādis occupying the region of ears. With all
 purity and in the form of the second syllable Lord Visnu
 resides there. The names of 16 nādis are :- śubhā, manolama,
 dīptā, sudiptā, bhūmakaṇikā, sudhūmā, pingalā,
 pītā, vānumī, śīghrakā, acalā, śāśānikā, suprabhā,
 jñānādā, mokṣadā, and parā. These sixteen nādis are
 there surrounded of Visnu who is to be meditated upon
 as he shining forth with his own features and appearing
 one with the second syllable. Through the practice of this
 dhyanā, one can ^{easily} get over the fetters of tattvas from
 aryaakta to purusa.

upariṣṭādyathāsthānam tadasthānam sunirmalam ॥
 tālusaṁsthāntu padmasthām catuṁviṁśati nādiibhiḥ ।
 suvarṇā śravantī jalpā cōkṛṣṭā prāṇavartī ॥
 saśabdā vāhīnī boddhī manant bhāvānī śubhā ।
 brāhmaṁ dinaṁpradhānākhyā niyoktī retarāhīnī ॥
 pīṭamāṅgānugā nādī devamāṅgaṁpradarśitā ।
 ākāśinī vikāśinī brāhmaṇā prāṇavardhīnī ॥
 cittasamīthā susamīthā ca dhūmā caiva tathā dhīrvā ।
 jñeyo rudrasvarūpēna trītyānnagato | pi vā ॥
 tadabhyāśādāmantesa padamī yāvadgatirbhavet ।

x

Above the plane of the second lotus there is a lotus-region which is very pure. This is in the region occupied by uvula (or palate). There are 24 nadis running around the lotus-petals. They are: suvarṇā, śravantī, jalpā, utkṛṣṭā, prāṇavartī, saśabdā, vāhīnī, boddhī, manantī, bhāvānī, ~~suhītā~~, brāhmaṁ, dinaṁpradānā, niyoktī, retarāhīnī, pīṭamāṅgānugā, devamāṅgaṁpradarśinī, ākāśinī, vikāśinī, brāhmaṇā, prāṇavardhīnī, cittasamīthā, susamīthā, dhūmā and dhīrvā. Rudra is to be contemplated upon as surrounded of these 24 nadis and as endowed ~~with~~ with his ^{own} divine form and shining forth in the form of ^{the} third syllable. Through the practice of this kind of dhyāna, the aspirant can ascend to the place of Anantesvara.

upanistādyathā vaksye lalātasthami śuresvaraṁ ॥
 catunnādi samopetam̄ padmam̄ tuyānagam̄ matam̄ ।
 nūrttiśca pratiṣṭhā ca vidyā śāntiśca nādayah ॥
 jñātārvāstu svārūpena sūkṣmaśuddhāśca binduvat̄ ।
 savakartā bhāvedyogī dvirastāndha-geṇānvitāḥ ॥

Above the place of ^()tālū, there is a lotus in the
 region of fore-head belonging to Lord ~~Ananth~~ Anantesavara.
 This lotus is furnished with four nādis and the
 fourth syllable of the mantra is at its centre. The name of the
 four nādis are : nūrtti, pratiṣṭhā, vidyā and śānti.
 These nādis are ~~of the nature of~~ subtle and pure
 and they are in the form of binder. Through the practice of
 this kind of dhyāna, the aspirants becomes endowed with
 eight kinds of supreme accomplishments (siddhis).

animā laghimā caiva mahimā prāptirisyate ।
 prākāmyañca tathesitram vasiitram yatra kāmitā ॥
 sahasaira yadādehami mūlami tyaktvā yathiecchayā ।
 animātham sariasthami yāti tenocaye s nūmā ॥
 pūrnamāśidgurutram yat-tathyaktvā sahasaira tu ।
 sthūlavallaghudehastham svecchayā laghimā matā ॥
 yathairva svecchayā gacchet tattasthāna nivāsibhih ।
 savatra pūjyate yasmān-mahimā ceti kīrtita ॥
 akasmādalbhilāso vā yadyadvastugato bhavet ।
 niscala dravya samprkto prāptināmātra sammata ॥
 ātmanairva kṣtamī rūpam prapasyati yadātmāni ।
 yathieccantu manoh kṛtvā prākāmyam tadudāhṛtam ॥
 brahma vīñānindra sūryādi bhāvanamī mayayā seha ।
 tathesitram prabhutram yadiśitramiha tatsmṛtam ॥
 kṛto vā yaduśitram syād-vasitram pranayādvararam ।
 hāthena yaduśitram syādyasya kāmarasādhigāḥ ॥
 ete gunāḥ pravartante tasyeśākhyāmī sato dhīvam ।

The eight kinds of supreme accomplishments are :

animā, laghimā, mahimā, prāpti, prākāmyam,
 tisitram, vasiitram and kāmitā (ie kāmarasāyitā).

The power of assuming a body to appear as tiny as the
 point of a needle even at the spur of his desire leaving

His gross body is known as *anīmā*. The supernatural power of assuming excessive lightness at his own will and on the spurz of his intent, leaving his former state of heainess is called *laghīma*. That state of supremacy that comes forth on account of his supernatural power assuming which ~~the~~ one is able to go reach the place of his desire and becomes honoured and adorned by the denizens of the place, is known as *mahīma*. *Prāpti* is that state of equanimity by attaining which the yogin remains unaffected and unfascinated whichever kind of wealth comes of its own accord or as desired by him. *Prākāmyā* is that supernatural power by the effect of which the yogin is capable of comprehending the innermost thoughts of all beings having attained a super state known as *sarvātmabhāva*. The lordship and superiority over the worlds of Brahma, Visnu, Indra, Sūrya etc along with the other worlds of *māyā* is known as *śitivam*. The supernatural power of attracting the desired person or object and holding a control over him or it is known as *vasitva*. The power of winning over a person forcibly against his will and alluring him on account of intense delusion is known as *kamaraśayita*. Through the practice of *dhyāna* fixing his mind in the fore-head-lotus, without doubt, one can attain these supreme accomplishments.

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bindorūndhvamī bhavennādassūkṣmo dinghos bja tantvrat ॥
 meghanāda ivābhāvād- sadāśivabhave subhīḥ ।
 īrdhvanāgāntakenātha svarūpena kalātmakah ॥
 caturnādīsamopetassos bi padmāntasamisthitah ।
 indikā dīpikā caiva recikā mocikā tathā ॥

Above the place of bindu (fore-head) there ascends a pathi which is subtle and long as the subtle thread of lotus-stalk. This is the place for Lord Sadāśiva where innumerable sounds like the loud noise of clouds can be heard internally. O, Garuda, Lord Sadāśiva is to be meditated upon as ~~being~~ shining forth with his own made of Kalā mantras and divine figure form, adorned with rising snakes. He is seated on the lotus surrounded of four nādis - indikā, dīpikā, recikā and mocikā.

tasyāpi paratāssakti- jñeyā kundalini ca |
 śabdānte tu bhavet tasyās- sūkṣmarūpānurūpiṇī ||
 catunādi samopetā sa vijñeyāśpi madhyamā |
 sūkṣmā caiśa susūkṣmā ca tathā caiśa smṛtā mṛtā ||
 sa vajñāssarvakāntā ca tadābhyaśād bhavaratyasau |

Above the region of Sadāśiva mandala exists Sakti mandala known as kundalini. This is beyond the reach of sound and it is with subtle form. Sakti is seated there surrounded of four nādis - sūkṣmā, susūkṣmā, amṛtā and mṛtā. Through the practice of this kind of dhyāna, one can become the knower of all and the doer of all. Above this place is the place of Parāsakti in which there are four nādis - vijñāpīni, amā

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tasyāpi paratāssaktis- caturnādiyutā parā ॥
 padmamadhye sthitā sājbi sūkṣmā bhyanā nirañjanā ।
 vyāpī vyomanūpā cānantā snāthāpyanāśritā ॥
 durlabhyā ca tadabhyāśād- vyāpakaśtat kṣanādbhavet ।
 tasyāpi paratāsthānam niskalam nityamaryayam ॥
 jñānanūpanica Bodhāryam niscalānilasannibham ।
 evam kramādgato yogī tasṭhānāna nivartate ॥

Above the place of Sakti is the ^{mandala} ~~place~~ of Parāsakti
 in which there are four nādis - vyāpī, ~~anāthā~~ ananta,
 anāthā and anāśritā. She is seated ^{at} the centre of a
 lotus with a subtle and impeccable form. Through
 the practice of this kind of dhyāna, one can achieve
 the power of vyāpakatrā. The power which is not to be
 attained even by divine and celestial beings. The
 place ^{at} existing above the Parāsakti-mandala is
 niskala; it is eternal and everlasting (aryaya). It is of
 the nature of consciousness and it is as still as
 motionless air. A yogin who ascends to that highest
 mandala and gets absorbed in it (samādhī Bhāvana)
 through the gradual practice of dhyāna process never
 comes back to his mundane state.

nābhi medrāt tataḥ kruddhāt-tatra nādī śivātmikā ,
 ekadhaśvastitā hṛṣitā dasadhā tatra samisthitā ॥
 tasmāt-sthānat-sthitā karne sthitā tatra dvirastabhiḥ¹
 tālūsthānagatā pascat-tatāstha sōdaśātmabhiḥ ॥
 punastidhā vibhūmā sā nāsāvaranisagatā yadā !
 pitrmāgena devena raudrenā ca vīsesatāḥ ॥
 sesumna nāma yā nādī madhyamāṅga-vyavasthitā ,
 pingalā yā kramāt jñeyā daksine vāmake khaga ॥

Now about three more important nādis: There is a very powerful nādi which is of the nature of Siva which remains undivided and starts from the place of mūlādhāra and proceeds upwards through nābhi, Heart etc. When it passes the region of a heart, it gets diversified into ten and in the region of ears it exists variegated into sixteen. On reaching the sphere of tālu it gets divided into sixteen and when it passes through the nose-stem it becomes three fold - one going through the path of bījī, other going through the path of deva and the third one going through the path of sudra. Nādi known as sesumna & runs through the middle path. To the right of it runs pingala nādi and to the left of it is the nādi known as idā.

Bimbaracca gunādhāram ūkti-daivatā-samyutam ।
 nādītrayamidam jñeyam trikaryāptam yathārtha tāh ॥
 trikālavisaya jñānam- etadabhyāsato bhavet ।
 vāmenātīta-visayam daksinēnā s̄ gamam bhavet ॥
 vartamānantu madhyena māgena kramayogatah ।
 niṣṭhādyam tasya saṁmāsat- jñānamutpadyate dhvram ॥

These three nādis exist in the form of the three fundamental gunas and they are being controlled by their respective Sakti and Rudra. All the three-fold existents are pervaded by these three nādis. Through the continued practice of dhyāna based on these three nādis one can attain the power of knowing all things concerned with the past, present and future. That which has occurred during the past time can be known through vāma nādi (ida); happenings of the present time that occur all over the world can be known through the right nādi (pingala); future can be known through the middle nādi known as susumna. Through the proper process of dhyāna based on these three nādis, one can certainly attain the state of niṣṭha etc within the period of six months.

gatāgatau patostasya yogino nātra samisayah ।
 athavā bhāvayecchambhūmi svadehānūtarātmakam ॥
 svamatācca pānami sāntamī nāsāgrāt-dvādaśāṅgule ।
 samsthitamī sāramāṅgena vyāpta bhāvyanī yathārthatāḥ ॥
 śirah-pāniyādi samyuktam-ūrdhvaderam svāhṛdgatam ।
 anumātrāśūsasūkṣmaśabda-brahma bhāvediti ॥
 kālāśpi hṛdgata tadvat-dipasakti-ivojjivalā ।
 yadiśālīmata-dhyānāt-prāgurktā bhaktikā bhavet ॥
 yonau māyādikam kālām yāvadāsthe yathācchaya ।
 yāti vā sve�chayā yogī kṛtrotkrānti- yathoditā ॥
 evam yogāsāmākhyātās-sarvayogesvaranuttamah ।
 vijñeyos bhyasānīyaśca kamikṣed-yogīśvaram padam ॥

(iti śrīmat-kiranākhye mahātantri yogapāde
 yogābhīṣṭāvividhīḥ brahmaṇeh pātalah)

He becomes a perfect yogin endowed with the power of
 knowing the past, present and future. There is no doubt
 about this kind of achievement. If not in this manner,
 the aspirant can meditate upon Lord Śāmbhu who
 assumes a form as small as an atom in the
 heart of all beings. He can be meditated upon in a

in a place 18 angulas above the tip of his nose-tip, a place known as dvādaśānta () which is superior to all and which is of the nature of ineffable calmness. Through the proper pronouncement of prasāda kala as instructed by the preceptor one can mentally ascend to that highest place which pervades everything. Lord Siva, who is extolled as Uṇḍīśvara, assumes a definite form known as Salda-brahma endowed with head, hands etc constituted of mantra kalas; though ~~He~~ He shines forth with the minutest form like an atom, He is auspicious and subtle and ~~shines~~^{exists} forth in the heart of beings with His kalas like a lamp which shines forth with effulgence. The all-powerful Lord becomes favourably disposed towards the aspirant on account of His devotion and continued meditation agreeable to His mental disposition. As long as He is ~~at~~ in an embodied state He wanders everywhere in the worlds existing in the māyā through His yogic power and when His soul gets disembodied ~~preceded~~ preceded by usual symptoms of final dissolution, He ~~at~~ reaches the place of bliss. Thus the supreme kind of yoga which is the best among all the yogic processes was explained to you. It should well be understood and practised by those who want to attain the state of yogisvara.

(This is the chapter on the practice of yoga, the first of the yoga-section of the Kiraṇāgama mahātantra.)

ATHA KALOTKRĀNTI LAKṢĀNA VIDHIH

(Then, on the symptoms of the departure of soul)

garudah

deva brahmādikam kālam sūcītām brūhi vistaram ।

utkrāntinīca samācakṣeva sad�ah prāṇāharūm śubhām ॥

garuda

O Lord, the supramundane time pertaining to Brahma etc was pointed out earlier. It may kindly be explained to me in an amplified manner. Also, tell me about ~~when~~ the time of occurrence of the symptoms ~~when~~ for the departure of a soul.

Bhagavān -

kālastu dvividhah praktaśthūla sūkṣmopalakṣitah ।
 laukikasthūla evoktaśsūkṣmaścādhyātmako matah ॥
 nimesasya catuḥkāgastrutis syāt- taddvayo lāvah ।
 taddvayantu nimesassyāt- kāśṭhā tair dasa pañcālīh ॥
 tīthi kāśṭhā kālā jñeyā kalātrimiśāmūhūrtakam ।
 tadāndhā ghatikā jñeyā yāmam tatsāndhasaptabhih ॥
 dinam yāmacatuśkena kālāvaraśyānniśīthini ।
 dinarātriśamāyogāt- ekāham tairataḥ param ॥
 paksassyāt- pañcadabhalīn- māsaḥ paksadvayād bhavet ।
 māsadvayam- itih praktaḥstribhiḥ tairayanam bhavet ॥
 taddvayena bhaved abdassaurāmānamidam matam ।

The Lord said:

Time is of two kinds - subtle time and gross time.

Gross time ~~is said to~~ belongs to the world of ~~pure~~ impure mayā and pure mayā. Subtle time is considered to be purely spiritual. (dealing with the ~~a~~ soul's activity).

Now I proceed to tell you about gross time. With regard to gross time, basic unit is known as truti.
2 trutis make 1 lava; 8 lava make one nimesa.

which is equal to one fourth of a nimesa. ^{*} Fifteen

~~is the same part of a year like a month~~ ...

nimesas make 1 kāṣṭhā; fifteen kāṣṭhās
make 1 kalā; thirty kalas make 1 muhūrtā;
half of one muhūrtā is known as ghatikā;
seven and a half ghatikas make one yāma;
four yāmas make 1 day; and four yāmas make
one night. One day and one night together
make one full day (^(ekāham)~~cāham~~). fifteen days
make one pakṣa; two pakṣas make one
month; two months make a r̥tu; three r̥tus
make 1 ayana; two ayanas make one 1 abda.

This way of reckoning the gross-time is known as
sānamāna (based on the movement of sun).

daksināśwaru jñeya devānāmultaram dinam ॥
 tena mānena varṣānām yugakālah pravartate ।
 kṛtāṁ tatsamisritāṁ jñeyāṁ sahaśānām catusṭayam ॥
 kṛta-tretāyugālhyāntu sandhiśatacatuśayah ।
 sandhyamisastāvaderam syāt dvāparasya tu samijñaya ॥
 tretā dvāpara samijñās syāt dvāparāt-paratēh kalih ।
 ekahāsa kramādeśām sahaśātā samijñitah ॥
 ekasaptati bhistāstu jneyām manvantaram manoh ।
 taicaturdaśabhih kalpo brahmaṇassa dino matah ॥

for celestial beings, — devas — daksināyana is night-time
 and uttarāyana is day-time. (i.e. one diurnal
 day consists of 360 solar days). ~~These~~ 360 ~~solar~~
 diurnal days make one diurnal year. ~~Yuga~~
 the span of yuga is calculated on the basis of
 such diurnal years. Out of four yugas, the first one
 known as kṛta-yuga ~~lasts~~ for 4000 diurnal
 years. The ~~intervening~~ intervening time known as
yuga sandhi which occurs between kṛta-yuga and ~~the~~
~~the~~ Treta-yuga lasts for 400 diurnal years. There
 are two more yugas which are called dvāparayuga

and Kaliyuga. For the succeeding yugas and yuga sandhis, the span of time is reduced by one thousand and one hundred respectively.*

In this way one cycle of yugas lasts for 11,000 divinical years. Seventy-one cycles of yugas make one manvantara.

* Krita - 4000 divinical years; ~~400~~ yuga sandhi - 400 divinical years

| | | | | |
|-------------|---|---|-----|---|
| Trta - 3000 | " | " | 300 | " |
|-------------|---|---|-----|---|

| | | | | |
|----------------|---|---|-----|---|
| Dvāpara - 2000 | " | " | 200 | " |
|----------------|---|---|-----|---|

| | | | | |
|-------------|---|---|-----|---|
| Kali - 1000 | " | " | 100 | " |
|-------------|---|---|-----|---|

etasminnante sākā mytā jātāḥ punah punah ।
 sātātrayam dīnat sastis tasyaiva varṣa usyate ॥
 tatsamijñayā sātāmī yāvad varṣānām brahmaṇas thitih ।
 etasminnante devā mytā jātāḥ punah punah ॥
 tattadvarṣa sātāmī yāvad dīnamī tāvaddharer metam ।
 tēna mānenā varṣānām sātāmī yāvaddharasthitih ॥
 etasminnante kāle mytā jātāḥ mytāḥ punah ।

Four such manvantaras constitute 1 kalpa. One kalpa is one day for Brahma. Before the termination of one kalpa and in between ~~most~~ manvantaras Indra gets involved in ~~in~~ the process of birth and death again and again. 360 brahma-days make one brahma-year. Brahma lives for hundred such years. Before the termination of such time (Brahma's life time) and during the efflux of brahma-years, devas get involved in the transmigration of birth and death again and again. Hundred years of Brahma make one day & of Visnu. ~~Visnu's~~ 360 visnu-days make one visnu-year. Visnu lives for hundred such years. And hundred such years make one day of ~~Hara~~. During the passage of visnu-year, Brahma involves in the continuous process of birth and death.

mama raso bhavedyāvan-mādhava yāti samijñayā ॥
 vṛṣānām me śatam yāvat haro jāto mṛtah punah ॥
 dinamekam yadiśasya tado mama śatam bhavet ॥
 etasmimmantare kāle vayam yāta mṛtah punah ॥
 sadāśivānimesācca tada tasyāpi samijñayā ॥
 vṛṣam parasya yāscēṣṭā tada sau yāti samplavam ॥
 sthūlāmi śivāntikam kālamasya sūksmamātha sv. nū ॥

x

Duration of Hari's life-time, (One hundred Hari-years) makes one day of mine (Śrī Kamalī). During the span of my life time which lasts for hundred years (srīkamalī year) Visnu involves himself in the continuous transmigration of birth and death. ~~One day of Śrī~~ go Hundred years of mine make one day of Ḍīsa. And during the life-time of Ḍīsa, I myself get involved in birth and death again and again. Then ensues out the divine time of Lord Sadāśiva. ^{when} During the life-time of Sadāśiva is on its efflux, the upper limit of gross time comes to an end. ~~The gross time~~ Sivatattva is beyond the reach of gross-time.

mama dharma tada mase taltrayān maranam bhavet ।
 trilbhiḥ prāṇah kalāstābhissaptalbhiḥ prāṇa ucyate ॥
 prāṇadvayena vijñeyam - ahorātrantu yonibhiḥ ॥
 īndhva prāṇo dinah ~~प्र~~ khyātastasyaivāśdhogaturnīśā ॥
 paksasthaiḥ pañcadashābhīstaddvayān māsa ucyate ।
 trimisat-prāṇassa vijñeyo marairdvādaśabhisamā ॥
 satāni trīni sastisca prāṇānām samisrayattadā ।
 ghatikā bāhyatassos bi praharo stāsta vardhitah ॥
 praharāt prahare tatsyāt - sahasrānām dvayam dvayam
 punasaptaśatānyasya caturbhīstairahasshitah ॥
 tarati rātriruddistā sā sanikhyā procyate dhunā ।
 tathā sastissamāyati prāṇāsamijñāśdhunā sr̥nu ॥
 sahasra dvayute sat ca satāni tadahanīśam ।
 evam kālasya sūkṣmoḥ bi adhyātmā braubhāvitah ॥

Then, with about the subtle time ~~काले~~ related to
 soul. Three prāṇayamas^{prāṇah} make 1 kālē; Seven
kālās make 1 prāṇā². Two prāṇās make 1
 ahorātrā; Upward movement of vital breath is

1. This line, it seems, should have occurred after
 the Verse 16. The meaning of the line ~~does not~~ is not
 relevant to the context.

2. Prāṇah is different from prāṇa

~~known as~~ considered to be a day ; and downward movement of the vital breaths is considered to a night .

15 prāṇas make 1 bṛksa ()

2 bṛksas make 1 māsa ()

In this way , one māsa consists of 30 prāṇas .

360 prāṇas make 1 year (12 māsas) related to soul .

Apart from this ~~type~~ pattern , there is another one which is reckoned as ghatika () and prahara () in multiples of eight .

~~360~~ prāṇas make 1 ghatika

~~8~~ ghatikas make 1 prahara .
 ^{awkward}

~~The~~ the day - time ~~related~~ ^{to} soul consists of

8 ten thousand and ^{awkward} eight hundred prāṇas .

The night - time related to soul consists of the same number .

so one ahannīśa () (an adhyātmika day) consists of twenty one thousand and six hundred prāṇas .

This kind of subtle time is declared authoritatively as adhyātmikā ()

nīrasotchvāsāyogena brahmādinām bhavenmṛtiḥ ।
 na kvāpi na mṛtisasya sivasya paramātmānah ॥
 Kalakṣepo bhavedyogi jñātāmṛtyumanāmayam ।
 parīcanam sāstraḍīstena tāmmāgenālhyasetpūnah ॥
 tatksamotkrāntiyogena prāṇatyāgo | thāvā bhavet ।
 nyāsam kṣṭvā tu pūrvottamī brādadyādastapuspikām ॥

x

Even the devas like Brahma attain dissolution through the conjunction or union of nīrasa and ucchvāsa (expiration and inspiration). Only H. Siva, the Supreme Lord exists eternally; yet He never attains dissolution and transcends the time-limit. Knowing the nature of dissolution and of the Lord's ~~not~~ a perfect yogin passes away. His time related to the soul. The symptoms of death and inevitable breath-process to be undertaken ~~at the approach~~ on the occurrence of those symptoms have been explained in the scriptures. Knowing them one should ^{practise} his vital breath so as to make the soul depart through his crest or fore-head. As soon as the ^{symptoms} time for the departure of one's soul occur, ~~he should~~ he ^{do} should ^{do} brush nyāsas on his own body as explained earlier and should offer eight ~~few~~ kinds of flowers to Lord Siva.

sāstrantara stobhiḥ puṣpaiḥ - mānasaiś्यne tadyathā ।
 vāṇijam saumyamāgneyam vāyavryam pārthivam punah ॥
 vānaspatyam punasastamī prājāpatyam ca tātsamam ।
 astamam śivapuṣpantu srau tēśām vinirnayam ॥
 vāṇijam salilam jñeyam saumyamī gṛhīta bayodadhi ।
 āgneyam dhūpadipādyam vāyavryam candanādikam ॥
 pārthivam kandamūlādyam vānaspatyam phalādikam ।
 prājāpatyam yadannādyam śivapuṣpantu vāsana ॥

Now listen these eight kinds of flowers are to be offered
 and mentally and so they are declared in the scriptures
 as ^{mind-related} flowers related mind (māna-puṣpa). Now listen to
 the particulars of Eight kinds of mental flowers offered to be
 mentally are - vāṇija, saumya, āgneya, vāyavrya, pārthiva
 vānaspatya, prājāpatya and siva. Now listen to
 the ascertained characteristics of these flowers. Water is
 considered to be vāṇija-flower; ghee, milk etc are known to
 be saumya; incense and light - āgneya; sandal etc
 - vāyavrya; tubers and roots etc - pārthiva; things like
 fruits etc are known as vānaspatya; varieties of food -
prājāpatya; the spiritual knowledge attained by one ~~vāsana~~
 (vāsana) is known to be śivapuṣpa.

ityeta rāstabhish purpaissivam sambūja yet sadā ।
 padmāsanāt-param bijam yatparo dharanāditah ॥
 hrīcchironumphadantantu yojayet pūrakam tathā ।
 kumbhakantu tatah krtvā krtamārisya tatputam ॥
 jihvātalu samāyogat - tatkṣanotkramanam bhavet ।
 tadbijābhya sanam yogān mūrdhni bhedē tafo bhavet
 paratattve layam krtvā prāṇatyāgāśulho matah ।

Meditating upon the Supreme Lord who is seated on his heart-lotus, he should do dharana as explained before. He should do pūraka (inbreathing of vital air) by reciting ^{the} hṛdaya mantra and śiro mantra ending with 'humphat'; contiguous to pūraka, he should do kumbhaka (retention of breath) and then he should ~~of~~ raise his brāna ~~to~~ to the place of brahma nandha or dvidasānta ~~to~~ by reciting the supreme mantra known as brāhma mantra associated with 12 or 16 kalas. As a last symptom when there takes place the conjunction of tongue and uvula (or palate), his soul departs at once. ~~through~~ ^{As an effect of} the practice of such kind of mantrayoga and dharana, the soul breaks its way through his head causing an intense heat ⁱⁿ ~~to~~ ^{the} ~~at~~ portion of crest. When he gets absorbed into the Highest Tattva through the recital of brāhma ^{departure of his soul takes place} ~~his soul departs~~ in this specific way congenial to its highest benefit.

rasasiktam yathā tamram tamrabhāvādumucyate ॥
 suvarnena tu hematvam gatam tajjati hemerat ॥
 jñānaviddhassa tadracca pasubhāvādumucyate ॥
 śivenaiva sahaikatvam gatam tallīram tu tatsamam
 antyestistasya kantaryā mytasya vidhipūrakā ॥

citi sūmat Kiranākhya mahātantri yogapāde kālottarānti -
 lakṣana vidhirdvityah patalah)

When ~~a~~ copper is anointed with a specific kind of
 potion known as rasagulika, it gets disentangled from its
 nature of being copper and attains the nature of gold substance.
 Having been endowed with brilliance and lustrous colour.
 Thereafter it shines forth like a ~~real~~ ^{an original} gold substance.
 So also, a perfect yogin, ~~who is endowed with imperishable~~
~~wealth of knowledge~~ gets delivered from his fettered
 state and attains oneness with Siva. Through his
 imperishable wealth of supreme knowledge. His soul, being
 delivered from its embodied state ascends to the highest
 tattva known as Sivatattva. For the sake of departed soul,
~~a~~ competent person should perform funeral sacrifice
 known as antyesti accordinging to the scriptural ~~dicta~~ prescriptive

(This is the chapter on the symptoms of the departure of soul
 the second of the yogapāda of the Kiranāgama mahātantra,

ATHA ANTYESTI VIDHIH

(Then, on the performance of funeral oblations)

Ganadeh -

antyestissūcito deva noks to vistarato mama ।
 katham me brūhi bhagavan sa punah kriyate katham ॥

Ganuda -

O, Lord, it was told earlier that ^{the} funeral sacrifice
is to should be performed for the sake of ^a departed soul.
 But its procedure has not been explicitly told. How
 should it be performed? What are other obsequies
 to be done after antyesti? Kindly explain ^(>) the
procedure of all these matters.

Bhagavān -

mr̥to yo dīksitah pūrwanam dīkṣitairvāstra niyate ।
voddhāro hi yathālābhām kṛtrā tam ca bairitram ॥
taistatotkṣipya tam nitrā citiśhanam samāni śuci ।
śodhayitvā tu tatsthanam kāsthāih kṛtrā samāni citim ॥

The Lord said:

The corpse of the initiated ~~dead~~ person is to be taken to the crematorium by initiated persons. If not, it ~~can~~ shall be taken by other bearers available at that time who ~~should~~ should be consecrated and purified. ~~As soon as the body~~ On reaching the funeral ground which ~~is~~ is to be even and pure the ~~corpse~~ corpse should be placed on the ground carefully. Having piled up, ^{evenly} the woods got from suitable trees evenly, the preceptor should level a portion of the ground. ~~on the northern side of funeral pile and construct a~~

tasyāpyultaradighāge s̄thāndilam padmamera vā ।
 kṛtācanam yathā pūrṇam vahnikāryam samārabhet ॥
 tatastamī savamāṇya śodhayedgomyādibhiḥ ।
 śodhitamī bhasmaṇā ss libya prāgukta kramayogataḥ ॥
 kaupīnamādītah kṛtā savam tasyopadātāpayet ।

On the northern side of the funeral pile the preceptor should construct a s̄thāndila (?) or a lotus-design. Having done all the necessary adorable activities as per the scriptural directions, the preceptor should proceed to do agnikārya. Then having brought the corpse near the pile he should purify it with cow-dung or bhasma etc. He should besmear the bhasma over the body from foot to head with sadyogata mantra. Pronouncing the name offered to him (i.e dead person) dūtīm at the time of initiation, known as dīkṣānāmā, the ~~doer~~ ^{the} doer of the funeral sacrifice should offer kaupīna, yajñopavīta etc. ~~The~~ Corpse ~~should have been placed on the ground so that~~ in such a way that its head lies in the direction of ~~south~~ ^{south}.

dīkṣānāmagatasyāya daksināmūrtimasya tu ॥
 proksayedvārinā pūrvamī dhyātrā taddhyādi keralam ।
 śuddha sūkṣma - kanākārami dhyātrā tam madhya samisthitam ॥
 sakalikṛtya tatpascat - pūrvotena kramena tu ।
 prakalpya pārthivīmā sayyām vahnisthām mātarām punch ॥
 kalpya gandhadibhih pūjya grāhyo nādāt tato bhavet ।
 yojanam taddhyādā ^{ta} ~~asya~~ jīvanāhutayo dasa ॥

The corpse should have been placed on the ground in such a way that its head lies in the direction of south : The doer of the ~~sacred~~ funeral sacrifice should sprinkle the consecrated water over the corpse, ~~made~~ meditating on the departed soul as possessed of ^a pure and subtle entity like a dew-dew drop and as remaining at the centre of the heart-lotus. In a manner explained before (in pūjāvidhi) , he should do sakalikarana? Then having constructed ^{a couch} ~~an~~ ~~earthly~~-bed which is of the nature of earth ; he should kindle the fire and invoke Vāgīśvari for the purpose of agnikānya. Having worshipped her with gandha, flower etc, he should grasp the (departed) soul by pronouncing atmamantra and ~~writing~~ writing the soul with the Lord reciting Hṛdaya mantra. Then he should offer abhiseka for ten times.

()

1. This kind of activity is known as myaka-dīkṣā.

naktotkṛtyāśśinā pāśat-punah karnāhutibhavet ।
 Ṣyododdhṛtya punastasthami kṛtivā varma punarnyaset ॥
 evam dungāstakamīśodhyam - althavā tadviłomataḥ ।
 pañcāhuti prayogena śodhayet-pūrvavat-kramāt ॥

Having prepared made a thread to represent
 pāśa (bonds), ~~and~~ he should besmear ~~it with~~
 red powder (kunkuma) ^{on it} reciting astramantra; then
 he should offer libations known as karnāhuti. Again,
 after raising the soul from the heart of the body
 (with samihāra mudra), he should do the nyāsa of
kavaca mantra; ~~like~~ likewise, he should do the
 purification of durgāstaka (i.e puryaṣṭaka). This
 can be done in a regular order or in reverse order.
~~For the sake of~~
~~To effect~~ such kind of purification, he should offer
 homas for five times in a manner which was employed
 during the process of initiation.

layam krtvam sivenāya khadgenā ss̄taranam kusaih
 savami sthāpya citau pūrvam - īśāne nōtarānam ||
 candanāguru karbūra - tiladūrvān kribet payah ।
 tatassamindhanenāgnim prasaktema nayecitum ||
 brajvalya tam punarbhāmya karami khadga brakalpīt
 brāgādi kramayogena srāvayedvārinā punch ||
 divā vighnante tasyaiva yāvadlhasmāntiko bharet ।

Having accomplished the act of dissolution with the Sivamantra, he should place darbhas^() in a scattered manner over the pile, with khadga mantra^(). Facing the direction of east or north-east, he should place the corpse on the pile. While ~~doing~~ placing the corpse, he should not face the direction of north. Then he should adore the corpse by offering gandha, agaru, camphor, sesamum, ~~incense~~ incense, cow-milk etc. Then he should incessantly set the fire to the pile adding abundant fuels (woods). He should make the fire to blaze up bright and after circumambulating^{around} the pile from left to right. Purifying his hand with khadga mantra, he should make the water (contained in Kalasa) to gush out through the hot During the day-time many impediments may occur to the funeral fire and so it should be guarded carefully until the body gets incinerated completely.

jalāśayam tato gatvā kuryāt-tasyodakakriyām ॥
 dūrvāksata vīmīśrāmīstu dātrā trūmāñjalin kramāt ।
 ācamya pūrvavat pāscāt-prāyascittamī pūnarbhāvet ॥
 satajāpādaghorasya śive guru rūdriatāḥ ।
 evam krite tada tasya vīdhānādbhojanam punah ॥
 evam teṣām ca kārtṛnām śairuddhirudritā ।
 lingoddhāre ca sarbaghna māṭikām parīsodhayet ॥
 māṭikām homayedīttamī yasya śuddhi dhṛvamī bhāvet ॥

(iti śūmat kīranaākhye mahātatre yogabāde
antyesti vīdhīstritiyāḥ patalah)

Having set the fire and finishing other rituals ~~concerned~~
 with ~~obligations~~ he should, along with all other relatives,
 go to a tank or some other water-place and do the rites
~~concerned to be done~~ concerned with water (udakakriyā). There
 he should offer a handful of dūrvā blended with akṣata
 three times. After doing ācamana, he should offer
āhutis for 108 times for the sake of expiation. Then
 he should recite ^{the} agnora mantra ~~for~~ and engage himself
 in the worship of Śiva and of ^{the} Preceptor for the betterment of
 the departed soul. Thus he should do the funeral sacrifice
 known as antyesti. Even after doing this, he should

offer foods and eatables prepared according to the rules ~~of~~ ~~those~~ to those brahmins duly solicited for the purpose. These procedures are ordained for the doer who belongs to the group of Śaiva. The doer should do another activity known as śaivasuddhi which is to be done during lingodbhava also. For the sake of this kind of purification one should ~~do~~ purify mātrikas and offer homas. On the complete ~~and~~ execution of these activities, one attains ~~purity~~ ~~is~~ immense and everlasting purity.

(This is the chapter on the performance of funeral libations, the third of the yogapāda of the Kīrānāgama mahātantra).

ATHA ŚAIVSRĀDDHA VIDHIH

(Then, on the performance of śaivaśrāddha)

garudah

vidhānam bhujane pūrvam sūcītām noditām mama !

kasmīn kāle kālītām tacca kimarthaṁ vada ṣāṅkara !!

garuda -

G, Lord, earlier it was pointed out that foods are to be offered for competent persons for the sake of manes on specific days. But the procedure of such feeding has not been told elaborately. ~~that~~
 On which days^{is} feeding to be undertaken? What is the established procedure of such feeding? Lord Sankara!
 For what purpose is it to be done? Kindly explain these matters.

Bhagavān -

ekādaśātā hādārabhya pratiṁāsam samāvadhi ।
 ekoddīṣṭat-sasamjñeyam varṣante trābdikam bhavet ॥
 śrāddhassya-deka varṣordhvam śrāddha paksam viśeṣitam
 kumbhe ca kṛṣṇapakṣetu rārau kanyāgate tathā ॥
 astamyañca caturdasiyām caturthyām vā maghāsvapī ॥
 saptamyañm vāpyamāvasyām śrāddham pañca daññikan

The Lord said :

Feeding of competent persons (who represent deities) should be undertaken as a ceremonial rite on the eleventh day, (reckoned from the day of dissolution). Beginning the ceremony ^{from} ~~on~~ the eleventh day, ~~the~~ the person (on whom the doing of ^{the} ceremony is incumbent) should do the monthly ceremony. ~~This~~ This kind of ceremony is known as ekoddīṣṭa. The ceremony which is done on the completion of one year is known as ābdika; thereafter ^{the} ceremony which is done every year is known as śrāddha. Śrāddha is essentially to be done on fifteen occasions during the course of a year. The dark lunar-fortnight of kumbha

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on the ~~first~~ dark & lunar fortnight of Kanya,
the eighth lunar day, the fourteenth lunar day, the fourtieth lunar
day, the constellation of maghā, the seventh lunar day
and the new moon day - these are very important
occasions occurring in a year on which ^{the} ceremony
is done to be performed for the sake of manes.

sādhakadūtayam gr̥hya desikatritayam punah ।
 evam kte bhavet tasya viddhina bhogam bhaga ॥
 sāmānyam pitṛdevāltham vithoratra viddhyate ।
 īśassadāśivassānto desikatritayam bhavet ॥
 sādhakadūtayam rājanya rudrānanta bhidhan sthitau ।
 tapasvibhīndijendrālha śudrāltham pratikalpayet ॥
 kurvanti ye sadābhaktya Rudrenai kym urajanti ca ।
 triptaitarniscalam triptamī śivāntam abhavatsayam u

To perform the ceremony, the doer should solicit two sādhakas and three desikas who should have essential pre-requisites and offer them foods and other presents accompanied by ritualistic activities. These persons are to be invited ~~for the~~ ^{for the} sake of pitṛ devas and visvedevas. Three desikas are for three pitṛdevas, namely Śiva, Sadāśiva and Śānta. Two sādhakas are for two visvedevas, namely Rudra and Ananta. If the ceremony is done for the sake of sudras* ascetics and Brahmins of high standard may be invited ~~to represent pitṛ devas~~ those who perform the ceremony with devotion and diligence attain oneness with Rudra and the males for whom the ceremony is performed are pleased very much and they ascend to the highest place of Lord Siva.

Sudras - Here it means aditi and abhyagata.

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dīkṣitānām śivāśrāddham rudrāniśānām tadātmakam |
 tataścanda mahākālau dvau ganau dūtaye sthitau ||
 rudraskanda ganādhīśas - trisvime samisthitastrayah |
 laukikam brahmaṇiṣṇuśa - sūryāntaka nikalpitam ||
 pūrvavat hitayam kalpya dūtiyāñca visesataḥ |
 prāgucyate śivāśrāddham paritham śivamantrakam ||

The ceremony which was told now is ~~not~~ known as Śaiva-śrāddha and this type of ceremony is to be for those who had been blessed with nirvāṇadūkṣa (i.e. for sādhakas and desikas or ācāryas). For the persons who had been samayins or putrakas, another type of ceremony known as Rudra-śrāddha is to be performed. In this kind of ceremony, the names of pitrdevas are: Rudra, Skanda and Ganādhīśa; and the names of visvedevas are: Canda and Mahākāla. For other non-initiated persons, laukika-śrāddha is to be performed. In this type of śrāddha, the names of pitrdevas are: Brahma, Viṣṇu and Iṣa; and the names of visvedevas are Sūrya and ^{yama}Aśva. For all kinds of śrāddhas five persons are to be invited. Out of these three kinds of śrāddhas, Śaivaśrāddha which is done with the employment of śivamantras is extolled to be ^{the} supreme one and purifying one.

sādhakah putrakābhāve mudralih. nūnū dviyosthava
advijā vā yathā bhaktya coditām brahma kalpayet ॥
panca bhāve yadā tasya tada taddwaya kalpanāt,
kāyā vikalpanāstvēra bāhumūlamisayordrayor ॥
ekai karya tathā nyasya bāhumūlamīśrastātha ।
titayam kalpya vinyāsamī Kāntaryamī pūrvavat kramāt ॥

If sādhakas and putrakas are not available (to accept the offerings) devotees of Rudra or brahmins (other than Śaiva-brahmins) may be invited. If a non-initiated person is to be invited, due to on account of necessity and circumstance, the doer ^{can} ~~should~~ accept him knowing his intense devotion and other virtuous qualities. Having invited to his house, the doer should make him brahmin by imprinting the powers of necessary mantras through the process of nyāsa. If five persons are not available two persons, one for pitṛdeva and the other for visvedeva shall be solicited. Visvedevas are to be worshipped on the two shoulders of the invited persons and pitṛdevas one to be worshipped on shoulders and head of the invited persons. If only one person is invited, when others are not available, visvedevas are to be worshipped on his shoulders and pitṛdevas are to be worshipped on his shoulders and head.

daksinottara samisthanam purve vrttadvayam brihat ।
 hastamātram catuṣkonam samisktam gomayādibhīḥ ॥
 tiladarshayavākūnam daksināḥ pādasecanam ।
 kṛtaścanam dūtiyena vamenākā sakutkriyā ॥
 suciṣṭvā tu samisthāpya purāsyam yaddvayam param ।
 tritiyamultarāsyantū sthāpayet sarvagena tū ॥

To begin with, the doer should draw a rectangular design of an extent of one hasta and purifying it with cow-dung he should draw two circular designs - one in south and the other in north. Strewn darshas, with their tips turned towards south, over the mandala, he should scatter place yava, sesamum etc on it. The mandala ~~to~~ drawn in the direction of south is meant for the purification of feet; Adoring it with flowers etc, the doer should wash the right foot of the invited person and then the ~~the~~ left foot pronouncing dikṣānāma of the departed soul. Then he should take him to the northern mandala and offer him ācamana. Viśvedevas ~~there~~ one to be seated facing east; pitṛdevas one to be seated facing north.

savyena kusakl pt̄syat - punas cāvass vāhanam bhavet
 avāhanam svanāmān kam kāryamārāhayediti ॥
 vaktavyem tairidam vākyam bhaktiyurtaissamāhitaih
 savyakriya dvayasyokta apasavyami trayastya tu ॥
 yavamāniya pūrvantū dvayasya vikinetpari ।
 trayasyāpi tilān kṣiptvā raksārlham cottarena tu ॥
 kṛtvā pātrantū vāmena & apunyāhakṣaṇānvitam ।
 dadyat te sāmi tadanghyantu sānnidhyantu sakṛt-sakṛt ॥
 trayasyesena datva tu ghorēna s̄pi dvayasya tu ।
 jānubhyāmaranīm kṛtvā pādādārbhya mundhataḥ ॥
 yāvat tadangamekaikam kramāddadyādyavaiśtilaih ।
 dvayasya tritayasyāpi ghorēnājena ca kramāt ॥
 gandha puṣpañca vāmena dhūpadīpañca varmanā ।
 pūrnam bhavatu vaktavyam tato hastapraśodhanam ॥

Wearing bandha made of darbha in his ring-finger
 The doer (karta) should do avāhana and other ritualistic
 activities. The invocation is to be done with dīksānāma
 of the departed soul. The doer should inform the
 invited persons (who represents the pitṛdevas and vīśvedevas)
 that he is going to ~~do~~^{do} invoke the particular name 'avāhana'.
 They let the invited persons say, 'be it done'.

thus, having obtained their permission, he should do āvahana with devoted heart and concentrated mind. For visvedevas, activities like raka are to be done in rightwise^{wis} order and for pitrdevas, they are to be done in leftwise order. For the two visvedevas, the deer should sprinkle yava or unhusked rice for the sake of raka; and for ^{to} three pitrdevas he should offer sprinkle sesamum. Then he should place ~~the~~ a vessel for aghnya with vāma mantra. He should prepare aghnya water using sesamum, sandal, akṣata, dūrvā-grass, flower, pañcika etc. Offering the aghnya water he should ~~not~~ request the deity to render its presence, this act of sannidhi karana is to be done with īśāna mantra in the case of three pitrdevas and with aghora mantra in the case of the visvedevas. ~~sitting himself on his knee~~ Placing his left-knee on the ground and bending the right leg he should sit before them. Then he should touch (~~with both hands~~) the three pitrdevas from head to foot with sesamum (and darshika) and the two visvedevas from foot to head with yava.

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This should be done with ^{the} aghora mantra, in the case of pitrdevas and with ^{the} sadyojata mantra, in the case of visvedevas. After doing this, he should offer ~~them~~
sandal gandha and flowers with rāma mantra, and incense and light with kavaca mantra. Having accepted all these adorations (upacāras), let the invited persons, now in the form of pitrdevas and visvedevas, say "be the sacrifice fulfilled". Then the purification of hands is to be done.

25-28(a)

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krtvā snigdhanamānīya bhojanam tat-sakrt-sakrt ।
 krtvāiva punarāśnīyat - maunamāsthāya karmataḥ ॥
 bhojanam pāyasaṁ sajjam̄ saksaudram̄ sadrasam̄ śubham̄ ।
 susamiskitam̄ ca bhaksyam̄ vā (māṁsam̄ vā sāśakātmakam̄*)
 uttarābhūmukhastishthan - japaṁ mantrante pañcamam ।
 jñātā bhuktā tu tāṁ pascāt- triptāśtheti punavade ॥
 triptāśma iti yadvākyam̄ vaktavyam̄ tairidam̄ śubham̄ ।

Then, having brought near various kinds of delicious foods with six kinds of taste in pure vessels, the doer should do the preliminary activity to be done before taking food. Offering water in their hands for the purpose of āposana⁽¹⁾, he should request them to take the served food. They should eat the served food by observing silence. For their satiety, various kinds of dishes like pāyasa, ghee, honey, sadrasa, and victuals - all these ~~are~~ having been consecrated and purified. While they are eating the served food, the doer should ~~be~~ recite a Tāna mantra, ~~sitting in a near the fire~~ facing north. Having known that all items have been served to their satiety and ^{having} ascertained that they have taken all the varieties served for them, he should inquire of their satisfaction. For the sake of auspicious ~~and~~ benefit of the doer, let them say "we are pleased".

Verse 26: "māṁsam̄ vā sāśakātmakam̄" - this is not translated; ~~for~~ ^{may be} an interpolation.

tadekantu sangṛhya mandalam daksinānam ||
 savyenāśtaranam dadyādāpastaltra viniksipet |
 pūrva mācamanam dadyādguhya kena tilodakam ||
 bindatrayam tatah krtvā savānna parikalpitam |
 narena savato dadyadannam bindatrayam kramat ||
 datvā rameṇa gandhanāca tenairvāghyam prakalpayet |
 putrantham vanitā śuddhā bindamaśnati madhyamam ||
 tada tasyāsuto dhīro nūdrāṁśasāñiyuto bhavet |
 athava tadvām dadyādagnārapsu viniksipet ||

Then, having ~~desire~~ drawn a mandala with cow-dung
 in form of them ^{he should place} ~~and placing~~ darshas, with their tips
 turned towards south, and sprinkle water over it.

After they have been seated there, the doer should offer
 acamana and tilodaka (water poured along with sesamum)
 with guhyā mantha.
 * Then ~~he~~ taking the food and other dishes now left over
 in the vessels from which they have been served to
 pitridēvas and visvedēvas, he should mix them with
 sesamum and make three rice-balls out of the mixed food.
 ¶ Then he should offer them one by one, proceeding
 towards the direction south to Īśa, sadāśiva and

Sānta. He should make the water trickle down
in leftwise order with tatpuruṣa mantra. Then
he should offer sandal, flower etc with vāma mantra
and arghya-water with the same mantra. Out of
these three rice-balls (bindas), the middle one
shall be given over to ladies to be blessed
with progeny. On taking the ball or a small
quantity of it, she shall give birth to a good
and virtuous son who will evolve into a courageous
and wealthy man endowed with the divine qualities of
Rudradeva. Other two balls shall be offered to
cows or thrown into water.

33-37(a)

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pūrva mācamanam dadyāt trikhyah pascāddadet drayoh ।
 ācamyonmrjya saṅkalpya namaskṛta kṣamāpayet ॥
 dānāni dātu yathāsaktyā bhaktito sntē visarjayet ।
 śrāddham evam vidham śairam śivasāyujyadāmī param ॥
 sudraśrāddham svanāmānikam pranarādi namontakam ।
 sayujyam caura devānāmī devānāntu svasamijñayā ॥
 kṛte smin laukike śrāddhe na paitamī r̥namāśnute ।
 vibhānāmī paitikamī śrāddhamī vedoktamī smṛti kalpitamī ॥
 brahma lokamāvāpnoti tatkartā drījasattamah ॥

In order to send forth the invoked devas, the doer
 should offer ācamana first to pitṛ devas and then
 to visvedevas. Having done ācamana and
 purified his hands and lips, ~~and~~ and having ~~or~~
 resolved the purpose, ~~the~~ the doer should prostrate before
 them and crave for their pardon. He should offer them
 presents according to his ability and status. Having
 honoured them in this manner, he should send them forth
 with ^{Salvaśrāddha} ~~a~~ devoted heart. ~~only~~ done in this way, ~~it~~ ~~is~~
 is efficacious enough in ~~of~~ yielding the most
 supreme state of bliss known as śivasāyujya.

Rudrasādha is to be done with the mantra joined with one's own name, pronouncing brahmanava in the beginning and namah in the end. This kind of sādha is capable of effecting oneness with Rudra deva. ~~If one does~~ He who performs bautika sādha will not be in debt towards his manes. This type of paitṛka sādha is meant for vedic brahmins of vedic cult. This kind of ceremony is based on the vedic declarations and is formed and regulated according to the procedures set forth in the smritis. A brahmin who performs this ceremony will reach Brahma loka (after his dissolution).

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ekoddistamidam prostham kāyamārāhanam vīnā ॥
 śivāśrāddhādikam prostham- etat-samikṣpta laksanam ।
 Śivasya paripūrnasya kīm nāma kriyate naraiḥ ॥
 kriyā sampeñnatāmeti taduddisya mahatphalam ।
 kartavyam tena tāmmāgām parokṣeṣpi yathoditam ॥
 smaranārtham sutādināmī parokṣeṣpi kriyāskhilā ।
 anynatvam kātham teṣāmī yāvadevam kīte na hi ॥
 śrāddhamī tāvat-kātham kartum phalamistamī bhavedyathā ॥

citi sūmat-Kiranākhye mahātantri yogapāde
 śivāśrāddha vidhih catuṁthah pataḥ)

The ceremony known as *ekoddista* is to be done without *āvahana* etc. Thus different types of ceremonies like *śivāśrāddha* have been explained to you in a succinct manner. Lord Siva is eternally pleased and there is no activity being done by men by which ~~can~~ He can be pleased. But it is a Lord Siva who vivifies ~~most~~ the activities of men. Those deeds ^{alone}, which are done & in the name of Lord Siva get consummated and yield their ~~the~~ best results.

awkward

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Therefore, always Saiva-patti is to be followed even though its true nature remains unknown and secret. All activities concerned with ceremony, even though they are beyond the reach of reason, are done for the sake of continuous remembrance of the descendants. If these are not done executed in ^{the} a prescribed manner, how can one be free from debt of manes? According to one's own faith and diligence, Srāddha yields his desired ends.

(This is the chapter on Saiva Srāddha, the fourth of the yogapāda of the Kiraṇāgama mahātantra)

ATHA PĀÑCABRAHMODDHĀRA VIDHIH

(Then, on partitioning of pāñca-brahma-mantras)

garudah -

prayaścittādīsu śrāddhe lingakalpādike vidhau ।

brahmāni ca kālāni tena tēśāmuddhāranam vada॥

garuda -

O, Lord, kindly elucidate the procedure of separation dividing each brahma-mantra for the purpose of employment along with other mantras.

How is it partitioned during various occasions such as expiation, śrāddha, installation of Sivalinga etc.?

2-4(a)

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Bhagavan -

sadyojāta padam pūrnam prapadyāmi tataḥ param
 sadyojatam caturthyantam vai namo nama samigutam ॥
 Bhave padam dirahyastam - anādiriti tatpunah ।
 Bhavem mantra samayuktam bhaveti pumasca mām ॥
 Bhavodbhavaraya namasca brahmaitat prathamam kha

The Lord said:

Sadyojāta mantra gets divided into ~~five~~ eight-
 in the following manner:

- | | | | |
|-----------------|---|--------------------------|---|
| 1) sadyojatam |) | 2) prapadyāmi | (|
| 3) sadyojataya | | 4) vai namo namah | |
| 5) Bhave Bhave | | 6) anādi Bhave | |
| 7) Bhavarva mām | | 8) Bhavodbhavaraya namah | |
-

4(b) - 8(a)

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vāmadevāya namoṣtha jyesthāya namaḥ ityapi ॥
 śresthāya namaḥ ityuktam̄ rudrayeti namaḥ punch ।
 kālāya ca namaḥ pāścāt - tataḥ kalaḥ itiṣṭhitah ॥
 vikarāṇāya namoṣtha tato bala itiṣṭhitah ।
 namoṣntam̄ vikarāṇāya namoṣntam̄ ca bala ya tu ॥
 balapramathānāyēti namoṣntam̄ tataḥ param ।
 sawalhūta damaṇāya namoṣntam̄ tu tato bhavet ॥
 manonmanāya namoṣtha mantra vāmo dvitīyakah ।

x

Vāmadeva mantra gets divided into thirteen
in the following way

- | | | | |
|----------------------------|---|--------------------|---|
| 1) vāmadevāya namaḥ | (| 2) jyesthāya namaḥ |) |
| 3) śresthāya namaḥ | | 4) rudrāya namaḥ | |
| 5) kālāya namaḥ | | 6) kala | |
| 7) vikarāṇāya namaḥ | | 8) bala | |
| 9) vikarāṇāya namaḥ | | 10) bala | |
| 11) balapramathānāya namaḥ | | 12) sawalhūta | |
| | | damāṇāya namaḥ | |
| 13. manonmanāya namaḥ | | | |

aghorabhyo 'tha vinyasya ghorabhyos 'tha viduh kundah ॥
 ghoraghoratarebhyas ca sarvebhya sava tattvam
 tatas sarvebhyo namaste cāstu rudrapadam param ॥
 nūpebhya iti ca proktam trityam mantramuttamam

Aghora mantra is divided into eight parts :

- | | |
|--------------------|-------------------------|
| i) aghorebhyah () | 2) atra aghorebhyah () |
| 3) ghorā | 4) ghoratrebhyah |
| 5) sarvebhya sava | 6) sarvebhyo namaste |
| 7) cāstu rudra | 8) nūpebhyo namah. |

tatpurusāya vidmahe mahadevāya dhīmahi ॥
 tannorudrah pracodayāditham brahma turyakam *
 īśānassarvavidyānām - īśvaraśca tataḥ param ॥
 tato vai savalhūtānām brahmādhīpaterityapi ।
 brahmañodhipatiḥ brahma śivo me stū sadāśivom ॥

Tatpurusa mantra gets divided into four in the following manner

- i) tatpurusāya vidmahe 2) mahadevāya dhīmahi.
- 3) tanno rudrah 4) pracodayāt .

Īśāna mantra gets divided into five : ~~ishta~~

- 1) īśānassawa vidyānām 2) īśvaraśsa valhūtānām
- 3) brahmādhīpatiḥ brahmañodhipatiḥ brahma
- 4) śivo me astu
- 5) sadāśivom .

pañcaitāni pavitrāni brāyāścittādike vidhau ।
 proktānyatha samāseṇa padalakṣaṇato yathā ॥
 kānakādisu sarvesu prāptamelhiṇ-yaget-khaga ।
 etānevaśtha śodhyāni lingoddhāravidhau sada ॥

(iti sūmat kirāṇāchye mahātantric yogapāda
 pañcabrahmoddhāravidhīḥ pañcamah pātaloh)

These pañca brahma mantras which are pure are to be employed & in various activities like expiation, etc. These have been collectively told so as to bring out the characteristics of its word-formation according to mantrikālas. G. gauda, all the ritualistic activities concerned with śivayāga are to be executed with these mantras which have been received and realised by the sages and seers of the world. During the activities like lingoddhāra, these mantras are to be purified on the part of the initiated person.

(This is the chapter on the partitioning of pañca-brahma mantras, the fifth of the yogapāda of the Kirāṇagama mahātantra.)

ATHA LINGODDHARA VIDHIH

(Then, ~~on~~ the chapter on deliverance from
religious state)

Garudah

lingoddhānarāstrayā deva sūcito noditassphutam !

Kalham tatkriyate somia tatsarvam vada me ferabho !!

Garuda.

Extrication of a person from a certain ~~stage~~
stage, be it vānaprastha or sannyāsa, was pointed out
earlier. But it has not been explicitly told. Umesvara!
How is the extrication done? Kindly explain its
procedure with all details.

Bhagavān -

lingoddhāno 'stha nindhāma mahavṛti vivarjitaḥ ।
 dvirātri posita nāntu kartavyo 'yam vidihiḥ punah ॥
 khadga manthrena samisodhya pravīyāt khyantaram punah ।
 agnisthānam tato gacchet - kalparadvargam astakam ॥
 sarvitra na prakalpyo 'stha gandha puspādikhyajet ।
 boddhavyam śuddhi tattvastham narastham devaserakam ॥
 rudravata samipastham - evamī dhyātra gr̄ha bharet ।
 prasva - dingha - plutam krtvā kramat - dhyātrā nayet khaga
 tāvādyāvat - kṣitiprāptē khadgenā s̄s gr̄hya tadgr̄ham ।
 gr̄hastham tam punastastham krtvā trāhuyatayo dasa ॥

x

The Lord said -

He who wants to be extricated should be in a
 secluded place. Bereft of ignorance and delusion
 he should observe a fast for two nights. The preceptor
 should purify him with khadga mantra and should
 take him into the sacrificial hall. Setting near the
 fire-pit , he should do the nyāsa of eight groups
 as explained in the scriptures. The nyāsa is to be
 done in the order of involution , not in the order of

evolution. Then he should offer gandha, flower etc to agni (i.e. vāgesvarī). The preceptor should mentally bring him back to his old state by idealizing him as though he has been brought down to purusa tattva from the highest place of Siva tattva, as and as devoted to holy services of the Lord Siva and as one who has recently observed Rudra vrata and others. Then the preceptor should do other activities (in a manner explained in dikṣavidhi⁽¹⁾ but in a reverse order) and ~~also~~ bring him back to the state of house-holder. Then reciting mantras in three modes - long, short and mediate - and meditating in different manner for each type of homes, again he should make him as a house-holder. Thus having brought him back to prithivi tattva gradually the preceptor should lead him to the state of house-holder, reciting Khadga mantra.

datvā pūrṇāhutim pāscāt - hydoddhṛtyāśtha tadgrīham ।
 kramādvargāntaram nītrā prathamām lopayet pūnah ॥
 iha kriyānidhiśvāse dūtiyēśvri pūnah kṛtuh ।
 gṛhaṣṭhatram yadā ceha tada tattvaiva tatsūhitih ॥
 altha dīksā tathā ceha dhṛtañcāpi tadātmakam ।
 dasāhutiprayogena pūrva jñāna manogatah ॥
 śodhayet vā parīthāni dasāhutyā prayogatah ।
 kalāscāśvātibhīssodhyāh parīcalbhīscāśvāt kramāt ॥
 śodhyā vā mātrikā tankṣya yaltioktena kramena tu ॥

(iti sūmat kriyāñkhe māhātantra yogabāde
 lingoddhāra vidhiśasthā patalah)

Then, after offering pūrṇāhuti, he should remove ~~the~~ the matter hair etc with hydoya mantra.
 He should take away the foremost symbols and insignia pertaining to the ~~the~~ previous state. All these activities told so far should be done during adhibava.
 Then on the second day he should perform ~~the~~ the sacrifice. The extricated person becomes fully qualified to undertake the duties of a house-holder

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as soon as he has been delivered from the previous order and yoked to the state of gr̥hasta. When he comes down to the state of gr̥hasta he can retain some of his religious undertakings such as Sivapūjā etc into which he had been initiated when he was in his previous state. Some violations and blemishes might have occurred & during his previous state. For the sake of expiation and for the sake of perpetuity of the present state, the preceptor should offer 10 āhutis. Similarly, homas are to be offered for the purification of nivṛtti kala etc and and pāñca-brahma-mantras. Also purification of mātrikas should be done essentially as explained in the scriptures.

(This is the chapter on deliverance from a religious state, the sixth of the yogāpāda of the Khaṇḍagama mahātantra.)

ATHA MĀTRKĀNYĀSA VIDHIH

(Then, on mātrkānyāsa)

Garudah

mātrikā sūcītā deva yadā sā pṛekṣyate tādā,
katham nyāsah katham dhyānam japaṁ vā bṛuhi tat katham!!

Garuda -

Purification of mātrikās was hinted at earlier.
O, Lord, whenever a person wants to do this
essentially, what is the procedure to be adopted
by him? In what manner ^{he} should do nyāsa;
dhyāna and japa? Kindly explain these matters.

Bhagavān -

caturśīam nyām kūtrā madhye padma vibhūṣitam ।
 catuṇḍrā samāyuktam karnikā kesarojvalam ॥
 tatra bijjā sada devī nyāsām kūtrā yathoditam ।
 karau soddhya kramenādau tato vāmāstakam kramāt ॥
 daksināngulimānbhya vāmāngulinācā pāscimām ।
 nyāset dryangus thayoh kūtam kaltham mūrti kritena tu ॥
 śiro vaktvam tathā kannam hrdayam nābhī guhyake ।
 janighā pādāntaka nyāsah kramāts thānāstakena tu ॥

The Lord said:

One should draw a rectangular mandala, with a lotus-design on its centre and with four entrances. The pericarp and filaments,^{of the lotus} are to be drawn beautifully. Having done various kinds of nyāsas like āsana-nyāsa and mūrti-nyāsa etc, one should worship the goddess. Having purified his hands, he should do the nyāsa of eight ~~ten~~ mantras of saktis like vāma, etc. in his fingers. Four mantras are to be placed on his right fingers and four mantras are to be placed on his left fingers. As done during the process of

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mūrti nyāsa he should place kūtāksara ^() on his thumbs. Then he should place astavarga ^() on eight places - head, face, ear, heart, navel, ^() guhya, ankle and feet.

māthkāmī sakalāmī pāscāt brāhmaṇādi namontakam,
 vinyasecchārtinūpāmī tāmī manthākṛdā girāmī punah ॥
 dīrghasvaraīh kramād-kādi-mānayecca catuṣṭayam,
 kṛtā canda catuṣketu savisargamayam bhavet ॥
 Sarvayāga vidhau yuktamī etadanya vikalpanam ।
 Ryt padmāntarāgatamī pūjyam-ārghyabāthamī samastaya ॥
 tena sampiroksya vastānī kālhami vighnanivāranam ।
 Sampiroksya tatpunah kīlhāmī brāhmaṇam pūrvavaradyathā ॥
 mūrti-dhyānācca sakelamī yathā sstmani tathāstra tu ।
 Ryādādyāvāhanam karma tasmādāvāhanam bhavet ॥

Then all the letters of māthkas which are in the form of
 śivāśakti should be placed along with brāhmaṇa
 in the beginning and namah in the end. Long letters,
 four groups of letters starting ka varga, four letters
 with visanga belonging to the group of canda are to be
 placed in due order and in proper places. One
 should do this kind of nyāsa which includes in itself
 various aspects of worship, during all kinds of yāgas.
 Having done all these kinds of nyāsas, he should

worship Lord Siva in his heart-lotus. Then after purifying ^{the} ārghya vessel etc., garments, ornaments etc. <sup>Some words
seen to be</sup> by sprinkling water over them, he should remove three kinds of obstacles (issuing from earth, intermediate space and sky). Then he should ideate the pedestal of brahma and should purify it. Then he should do various kinds of nyāsas for the deity in a manner done to himself and then proceed to do all the worshipful activities. An Invocation and other activities are to be done with hydaya mantra etc as usual.

(1-15 ca)

pūrvādilñih punah kṛtrā yāvadīśāna gocaram
 nyaseddungastakam tārkṣya dvārassthānagatih katham ॥
 evam sampūjya gandādhyaik dhūpa-dīpa-pañchakaiḥ ।
 darsayecchārtimudrāntu pūrvotkāvichinā tathā ॥
 jape dāstāśatam japtvā sata homastāt matih ।
 astottarasatam japtvā kalaśenā sstma secanam ॥
 sarvavighna vinirmukto yathā kāmaphalam bhavet ।
 ayutam yo jape tasyās-siddhistasya parā bhavet ॥
 homam trimadhuāktānām tilānāmayutasya tu ।

Then, he should do the nyāsa of eight saktis
 Vāma & etc and eight of durgas on the lotus petals
 from east to north-east. Then he should worship
 the goddess on the centre of the lotus with sandal,
 flower etc and offer various kinds of marks of honour
 (upacānas) like incense, light, pañcha etc. Then
 he should gesticulate 'sakti mudra', the manner
 of which was told ~~soo~~ before. Then he should
 do japa for 108 times and homas for 100 times.
 After ~~consecut~~ consecrating the water contained in a kalaśa

the preceptor should imbue it with the power of mūlamantra pertaining to Mātṛkā by reciting it for 108 times. Then he should bathe the disciple with the consecrated and imputed water. Bathing of such kind will extricate him from all kinds of hindrances and will yield all the desired ends.

He who does japa for ten thousand times achieves ~~super~~ ^{on} the supreme accomplishments. At the completion of japa, he should offer homas for ten thousand times using trimadhura and sesamum.

dhyāyecca śāśvēkāntu sauvāhanā bhūṣitām ॥
 varadābhaya hastām tām mālābustaka samiyutām ।
 imāni vāgiśvarīm śaktim̄ savajñatira brādāyinīm ॥
 bhogamokṣapradāmī śuddhāmī savamantrālayāmī bārām ।
 dhyātā jपati nityam̄ yastena mantrakhilāḥ khaga ॥
 dhyātā jपत्रā bhāvanātyatra nātha kāryā vicāraṇā ।
 evamī samāsatāḥ praktaḥ mātrikāyāḥ kṛtuh pāreh ॥

~~द्युष्मनां विषयान् तेषां विषयान् तेषां~~

He should meditate on Vāgiśvarī as of having
 white complexion like ^{the} moon , having a lustrous figure
 adorned with all kinds of ornaments , having four
 hands holding varada mudrā, abhaya mudrā, rosary of
 sphatika and Scripture . Thus one should meditate on
 Vāgiśvarī who grants the power of omniscience
 to her devotees and who grants enjoyments and release
 who is ~~pure~~ ^{and} repository of all mantras and who is
 supreme . ~~He~~ He who does japa and dhyāna in this
 manner becomes the knower of all mantras and
 dhyānas pertaining to them and he is favoured with
 all kinds of auspicious accomplishments ~~which~~ which
 shall be achieved by doing japa of all other mantras . One
 need not take to another path for rewards and accomplishmen
 Thus , the nature and process of matrkā yoga has
 succinctly been told to you .

Br̥hat̄tantrodadhessārāt-sārabhūto smṛtamī yathā ।
uddhytāni suhadrāmī śuddhamī kiranāmī ratnānāmātah ॥

kiranāpatalasāṅkhyair-jñānakānde dīneśair
śhavati narakayugmāmī karmakāndopayuktam ।
bhagānāgāmānayaivā br̥ahūnācāra kānde
munihinamālāyoge syāccatūṣaṣṭisāṅkhyā ॥

munivaraparīghyamī savamantrapravistam ।
sakalaguruśakāśāt-pakṣirājena br̥stam ।
amṛtaśivasuvakte dīptarat̄supradīptam
kiranāmkhilāmetat-praktaṁeram vīśeṣat ॥

(iti sūmat kiranākhye mahātante yogapade
mātykānyāsa vidhissaptamahī patalah ।
1. Yogapādāssamāptah ।

1. Kiranāgamas samāptah ।

~~20~~ - 19 - 21

By churning the ocean of the great Agamic scriptures this nectar, namely Kiranāgama, has been extracted as an ultimate quintessence. This is very pure and ~~is~~ bereft of blemishes. This is of the nature of yielding auspicious results. It shines forth in the name of a diamond-ornament for Lord Siva who manifests Himself in His Agamic form.

The ~~number~~ is number of ~~to~~ chapters in each section of the Kiranāgama is as follows: jñānakānda - 12; ~~Karma~~ ca caryakānda - 18; ca caryakānda - 27; and yogakānda - 7. Thus this scripture consists of 64 chapters.

This ~~has~~ is being held in high esteem by the great sages; this is a repository of all ~~so~~ mantras and yāgas. This has been well taught to Garuda, the king of birds by Lord Śrīkanṭha who is the preceptor of preceptors. This scripture, revealed by Siva who is of the nature of nectar, illuminates the world of scriptures like a bright lamp. Thus the scripture endowed with these specific features has been explained completely.

(This the chapter on mātrikānyāsa, the seventh of the yogabāda of the Kiranāgama māhatantra)

Here ends yogabāda.
Sivam || Here Ends the KIRĀNA GAMA || Sivam.